THE A.M.E. ZION QUARTERLY REVIEW

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

Madonna of the Goldfinch 117

Commencement Address 118
By Fred L. Brownlee

The Church at Worship 128
By Reverend R. P. Marshall

The Church Secretary 135
By Anna L. Stephens

Christian Vocations 142
By Miss L. Vivian Hancock

The Use of Visual Aids in Religious Education 143
By James G. Crowder

Bibliography 148

The Harvest is Plentiful 149
By Reverend LeRoy J. Hess

For They Saw A Star 153
By Reverend LeRoy J. Hess

The World Today 158

Editorials 161

Looking Ahead in Books 165

In Audio-Visual Aids 169

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The Madonna of the Goldfinch

—National Gallery of Art, Kress Collection

MADONNA OF THE GOLDFINCH

Tiepolo . 1727-1804 . Venetian .

Original: National Galley, Washington, D. C.

At first glance this Madonna and Child are so human, natural and realistic, we have the impression that it must have been done by an artist of today. But Tiepolo lived in the Venice of the 18th century and even though it was still a city of wealth and gaiety, people were living in the afterglow of what we would call "the good old times". Tiepolo was a brilliant draughtsman and could represent the human figure in any position at any angle and make it appear easy, light, airy. His decorative words are on the walls and ceilings of palaces, churches, public buildings in Venice, Italy, Germany and Spain. Tiepolo was the last of the great Venetian artists and he was the last of the great religious painters as well. Since his time artists have seldom created great and lasting devotional paintings.

One is immediately struck by the modern look of both Mother and Child. Most noteworthy is the almost modern distortion in the size of the Infant Child so that He is presented to us much more forceably than His Mother. The spiritual quality seems to have been sacrificed to this distortion and made to reside in the face of the Mother. Her full lips and lowered eyes show she understands all too well the future of this Child. She can scarcely keep back the tears. It would appear that her eyelids are lowered purposely as though she were aware of our presence or that of some other spectator. This self-conscious attitude is in direct contrast to the work of the great masters of the early Renaissance, and indicates the decline in religious art.

Birds in the Egyptian hieroglyphics signify the soul of man. This idea was taken over in Christian art, and in the very old pictures, the bird in the hand of the Child signified the soul, or the spiritual as opposed to the material. As religious art declined, various animals were introduced, and the bird, like the others, came to be merely ornamental.

The physical beauty of these figures is paramount. The Madonna is becomingly reserved and detached as she presents her Child for our contemplation and worship. The beauty of the figures and the resplendent color of the original partially redeem this from too much secularism and worldliness.

—Florence Turverey Reeves.

N. B. An exquisite color slide of this picture may be obtained by writing the author at 711 St. Marks Ave., Brooklyn 16, N. Y., Masked and mounted under glass, 60c prepaid. This could be used as the center of a Mother's Day worship service.

COMMENCEMENT ADDRESS

This Commencement Address at LeMoyne College in Memphis, Tennessee, on May 30, 1950, is my legacy to the student workers, and friends of the American Missionary Association with which I began on November 1, 1920, a fruitful adventure in human relations to be terminated on October 11, 1950. Yet it will not be terminated, for such adventures know no end. As John Dewey so well says, "If it is better to travel than to arrive, it is because travelling is a constant arriving."

by Fred L. Brownlee
Bronxville, New York

Imagine yourself in midsummer at sunset canoeing on a placid lake in northern Michigan with a friend who startles you with a question destined to give direction to your course and purpose to the remainder of your life. Sounds like an excellent starter for a love story, doesn't it? But in this case the two paddlers were men and the proposal had to do with a job. The questioner was Dr. Ferdinand Q. Blanchard, pastor of the Euclid Avenue Congregational Church of Cleveland, Ohio; the questioned was myself, associate pastor of the Pilgrim Congregational Church of the same city. However, there was romance and adventure in the proposal. Pilgrim and Congregational, semantically speaking, stand much more for freedom, independence, and daring than for a special brand of Christianity; they are synonymous with religious and political freedom.

Vivid recollections of the experience came to mind recently when I was noting the hour on the watch given me by the members of the Pilgrim Church just before I left for New York thirty years ago to become the administrative secretary of the American Missionary Association. Taking up my pen I multplied 365 days by 30 years which made 10,950 days. That, times 24 became 262,800 hours, which translated into minutes was 15,768,000 and, into seconds, 946,080,000. I looked at the Pilgrim watch and said, "Old Faithful, you soon will have ticked off one billion seconds during everyone of which I've been either thinking or dreaming about the American Missionary Association family." Then I thought of what Isaiah once said to his people that they might be more mindful of their heritage—"Look unto the rock whence ye were hewn." Instead of wondering what Isaiah was driving at I said to myself, "What is the rock whence the American Missionary Association was hewn?" Back came the answer—"I was hewn from freedom's rock." Its founders were non-belligerent abolitionists. Its workers have been apostles of freedom. Its students for the most part, have been freedmen and descendants of freedmen. Its patron saint is Abraham Lincoln, the Emancipator.

To the rock of freedom clings every human advance since the days of

cave dwellers. Had not man been free to carve out his own career according to the urges and capacities of his being, there could have been no human progress. Adam and Eve, had they not eaten of the forbidden fruit according to the old Genesis legend, might still be in the Garden of Eden enjoying perpetual youth without frustration, but also without a thought worth thinking. But curiosity and appetite got the better of them. They cast restraint aside—cut the Gordian Knot. It was their first decision. Frustration followed. From then on they had to *think* their way through. Civilization dawned.

Man is inherently inquisitive. He wants to find out how things are made, what constitutes their essence, how they can be improved. That's the source of the stream of knowledge, the force that keeps its water flowing. Man also wants to understand himself and his neighbors and their relations to each other. Human history is honeycombed with inquisitiveness. Today we dignify the process by calling it research.

It is here that we touch the soul of the individual, the heart of humanity, the secret of progress. Yet there are those, scientists and philosophers alike, who claim and seek to prove that man is not free, that he personally has nothing to do with how he feels, what he thinks, what he says, and what he does. Courts do not accept that. Men are tried, found innocent or guilty, turned loose or imprisoned, and sometimes executed on the theory that they are responsible for their acts and should be held accountable. Whatever the philosophical answer may be, for all practical purposes the human race has taken freedom for granted, has acted as if men were free. The crawling infant resists infringement on his freedom to crawl at will, children resent interference while at play, youth insist on a green light to hitch-hike across the country, young men rebel at marrying girls someone else chooses for them, and old men wish to smoke their pipes in peace without interruption. It is with these practical aspects of freedom that we shall deal: First from the standpoint of Freedom Within Restraint; second, Freedom From Outward Restraint; and third, Freedom's Own Restraint.

Freedom Within Restraint

From the beginning of time there have been those who, in spite of physical handicaps over which they or no one else have control, produced their masterpieces in art, music, literature, and science. The blind man who winds his way with precision and without injury among the jostling crowd and across streets where frequently even two open eyes fail to see the dangers is a daily reminder of freedom within restraint. Equally remarkable is it to see him enter a library unaccompanied and watch him pass his fingers swiftly over a braille sheet and prove by the intelligent beauty of his features he has caught the thought and meaning of the writer. But before his day there was Milton

who without benefit of braille or any advantages possessed by the blind today wrote his *Paradise Lost.*

A woman from Tuscumbia, Alabama, best illustrated this phenomenon, for such it really is. When we fret over frustrations, become peevish because hampered at every turn of the road, grow cynical because of tyrants who block our way, it is good to think of Helen Keller. She is one of the world's noblest citizens, a great free soul who radiates sunshine, disseminates wisdom, and practices good will. Where can we find a grander example of freedom within restraint than Helen Keller? The windows of her body have been closed since early childhood. Her normal medium of communication through sound has long been dead. She knows neither the looks of her best friends' faces nor the sound of their voices. Yet, through her fingers, she has mastered means of communication whereby she has learned not only to recognize her friends, but also to talk with them. She knows far more about what is going on in the world and what to do to make it better than is true of most people who have eyes and see not, ears and hear not.

Yet, in differing ways, each of us must meet such tests. In writing to the Corinthians St. Paul said, "Lest I should be exalted above measure through abundance of revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." We all have our thorns in the flesh which most of us wisely try to hide. I have long admired the incurable cheerfulness of a friend who kept me ignorant for twenty-five years that he was a sufferer from intense backache. Another friend lost both legs above his knees, yet he mastered the use of artificial legs—learned to walk, dance, and skate freely. Another friend suffered for ten years before he died from creeping paralysis. He became almost utterly helpless—could not use his hands; was unable to bathe, dress, or feed himself; finally his speech became stiff nods and bewitching smiles. He was a magnificent victor, a marvelous benediction to all who knew him. Then there was Clarence Day, author of *Our Simian Ancestors* and *Life With Father,* whose body was completely stiffened through arthritis. What a victor he was! And how his books and plays have thrilled millions with delight—*Life with Father* running for seven consecutive years in New York.

Such are the saints of every generation. Only a diamond pen dipped in liquid gold may dare to describe their inner triumphs. There are also persons who have kept their souls free even though they were unjustly imprisoned because of the ignorance or meanness of those in political authority. Bunyan wrote Pilgrim's Progress in a dungeon. Paul and Silas sang in prison at midnight while the jailer trembled. But unjust outward restraint should be removed.

Freedom From Outward Restraint

Man bristles when bridled, so much so that sometimes he spells it

"bridaled." There appeared a cartoon recently of a man and wife sitting in their living-room. He was reading a newspaper and she was knitting. Becoming exasperated at her husband's inattention to what she was saying, she burst out, "John, don't you know I'm nagging you?"

A lad was told unjustly by his teacher to sit down, which he refused to do. Taking him by his shoulders she forced him into his seat. He looked up and said, "You can make me sit down, but I'm still standing inside."

A five-year old who was to enter school for her first time said to the lady who lived next door that she didn't want to go to school. The lady asked, "Why don't you want to go to school?" The little girl replied "Because I don't want to sit in the thought-seat." "The thought-seat, what's the thought-seat?" Oh, it's the seat where you must sit and think if you are bad." Then she paused a minute and said, "If they put me in the thought-seat I'll sit there all right but I'll fool the teacher; I won't think!"

A college student noted for his unyielding independence was asked how he handled himself as a soldier in World War I. "Oh," he said, "I goose-stepped as I was compelled to, but my *thoughts* never goose-stepped."

We resent being bridled by political demagogues, industrial over-lords, and nagging mates. Sometimes we resist violently. History records thousands of instances of men and women—whole nations of them rising up to throw off yokes of domestic, industrial and political restraint.

The basic cause of the American Revolution was England's insistence that her colonies be forever tied to her apron strings. The sparks which ignited the rebellion was the dumping of a cargo of English tea into Boston harbor because it and other commodities and privileges had been taxed without consent. The colonists felt that taxation without representation was an affront to freedom, an insult to the dignity of man, an unjust outward restraint.

Soon, as the young nation spread farther west, there was a growing sensitiveness to the fact that free America was sinning against the freedom on which its very life and dignity depended. If slavery could not be abolished the nation would be torn asunder. With this catastrophe, freedom itself would be threatened. Finally, when the irrepressible conflict broke loose, Lincoln extracted the root of the evil and the shackles of three million slaves fell to the ground. Then he turned to binding up physical, economic, social, and moral wounds with justice, mercy, and kindness.

Had Congress supported his recommendation that slaveholders be reimbursed for their slaves doubtless the story of Reconstruction would have been very different. It might not have taken the South eighty-five years to begin to get over blaming all its handicaps on the *War Between the States* and the North would have learned sooner that much of the sinning was on its own side. Surely it would have been better than what followed.

A grievous consequence of this mistake and attendant circumstances is American color caste which really is a problem within government and industry rather than of color per se. Consider the absurdity of segregating blonds and brunettes because of hair color and skin shade. Last summer in Sweden the Negro friends in our party were much more popular than the rest of us. They were greeted on the street as if it was a unique pleasure to see them. One of them was musical and full of fun. Cotton-topped, bleached-faced Swedish boys and girls flocked around him. On one occasion a lad burst out with glee, "Gee, I wish we could look like you!"

If the race question in America were only skin deep it would soon pass away. The trouble is that skin color is the scapegoat. The root of the evil lies in insistence on the perpetuation of political and industrial white supremacy, hence segregation and manifold unjust discriminations. It is against these outward restraints that fourteen million American citizens rebel. Thev do so openly wherever they see a chance to win. Today they are winning with remarkable speed. White America will do well to hasten that victory.

The infrequency of ugly outbreaks on the part of Negro Americans is astonishing; the way in which the best of them have triumphed along the way is magnificent. Listen to the immortal James Weldon Johnson—lawyer, diplomat, statesman, teacher, creative writer, and author of *Lift Every Voice and Sing*.

> I will not let one prejudiced person or one million or one hundred million blight my life. I will not let prejudice or any of its attendant humiliations or injustices bear me down to spiritual defeat. My inner life is mine and I shall defend and maintain its integrity against all the powers of hell. [1]

It was the virus of color caste which caused the founders of the American Missionary Association to proclaim in 1846 that

> The time has come when those who would sustain a free and pure Christianity must not only themselves abstain from the practice of the sins of caste, but also seek at all times and in all places to eliminate those sins from American culture.

This clarion call was repeated and made more emphatic and significant by adding in 1946, one hundred years later

> To do otherwise is to stifle the hope and faith of the church, subvert the teachings of Jesus, set at naught the utterance of St. Paul, deny the tested truth of science, violate the spirit, if not the letter, of the Constitution of the United States, and invite defeat for the Charter of the United Nations.

1 James Weldon Johnson, **Negro Americans, What Now?** Viking Press, New York, 1934, p. 103.

Once more we stand at fretful crossroads of stifled hope and faith. Respect for the dignity and freedom of men, all men, is at a premium, "whate'er their race or clime." This time the situation is global; the task, colossal. Yet the issue is simple, as simple as treating one's next door neighbor with due respect. But, alas, as always, simplicity is submerged by misunderstandings: ideological differences are the occasion for the employment of force, terrific force against demagogues who seize power under captions which their people accept without discrimination between Nazism and Communism. It is here that we would do well in the midst of our hysteria to ponder the distinctions which Reinhold Niebuhr has so well and truly drawn:

> Nazism was the fruit of moral cynicism. Communism is the product of moral and political utopianism. Nazism believed that a nation has the right to declare that there are no standards of justice beyond its own interest. Communism dreams of a universal society in which all nations will be related to each other in a frictionless harmony, if indeed nations will not disappear entirely in a universal brotherhood. Nazism raises self-worship, to which all ethnic groups are prone, to explicit proportions in its theory of a master race. Communism believes that ethnic distinctions are irrelevant in an ideal society.
>
> Nazism regards power as the final justification of any action. According to its theory a nation which has the power to organize an imperial society beyond its own borders proves its right to do so by its success. Communism dreams of an ideal society in which the state "will wither away" and in which every form of coercion, force, and power will gradually become irrelevant. It thinks that political power is merely an instrument of the property-owning classes, who require it to guarantee their special privileges. It is therefore certain that the abolition of the institution of property will create the possibility of a kind of millenial anarchy in which men will live in uncoerced harmony with one another. Nazism believes in anelite class which manages the affairs of the mass of men. Communism is fiercely equalitarian in theory and hopes for the abolition of all class distinctions. The "dictatorship of the proletariat" is, in theory provisional. For the dictatorship of a small oligarchy which has in fact established itself in the communist state, there is no place at all in communist theory. [2]

Such differences cannot be reconciled through force; they rest on faith and understanding, the lifting of the level of political, industrial, social, and religious literacy from the bottom up. So long as the common people are deceived, not allowed to know what is really going on, how the best of people are thinking, and what honest-to-goodness government of, for, and by the people are really trying to do, demagogues will continue to get away with

2 Reinhold Niebuhr: **Christianity and Crisis**, February 2, 1948, p. 3.

unjust outward restraint. A better way is to be found in an intelligent understanding of and practice in discipline through freedom's own restraint.

Freedom's Own Restraint

The chief authority in the United States on freedom's own restraint is John Dewey. He long ago saw individualism being crushed out by regimentation, industrial and political, by the violence and fanaticism of both the Right and the Left. Whether he wrote on Philosophy, ethics, aesthetics, democracy, education, or religion, in one way or another Dewey was always analyzing and trying to make explicit the discipline of freedom. Take for example his philosophy of education. He maintains that education rests on freedom, is set in motion by interest, and is kept going by effort. Said he, "The essence of democracy consists in self-discipline and self-criticism."

Quite the reverse is the average man's notion of freedom. "License they mean, when they cry Liberty," wrote John Milton.

To some self-discipline means the denial of normal satisfaction. They flee the world and live abstemiously. This is the way of asceticism. It produces monks and builds monasteries where saints guard and preserve the traditions and literature of former generations. We owe to the monks of the Middle Ages the preservation of Christianity at a time when license was engulfing the lives of those in power while the masses existed on crusts and went shivering without shoes and clothing.

I visited a well kept, beautiful in some ways, and prosperous monastery in England last summer. The monks subjected themselves daily to the discipline of hard physical work, meditation and prayer. Their food was extremely simple. Their clothing was sombre and ill-adapted to anything except meditation and prayer. They slept on hard beds. They looked well and seemed happy. They were under no outward restraints except the restraints of the monastic order they had joined voluntarily. But they had withdrawn from the stream of life. They knew nothing through first-hand experience of the jostling crowds listening daily to a hundred soap-box orators in London's Hyde Park under the shadow of Buckingham Palace and the sound of the heavy shoe-stamping of the Royal Guard automatons. Also their ways mark the passing of the human race entirely, for they pledged themselves to celibacy. That's one kind of self-discipline. Gandhi practiced it, but more as a way to catch the imagination of power-mad authorities and illiterate masses than as the way along which civilization would likely move in providing the abundant life for all.

Another way is to get everything possible for one's self no matter what it means to one's neighbor. This is the self-discipline of the prosperous farmer concerning whom the Bible records a memorable soliloquy. The farmer said to himself, "What shall I do, because I have no room where to

bestow my fruits?" Then he said, "This will I do: I will pull down my barns and build greater. . . . . And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry." But, according to the parable, God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

The world is still overstocked with such fools. They are honorable "within the law," treat their wives decently, and are concerned about the welfare of their children. When they say their daily prayers it usually is, "God bless me, my wife, my son John, his wife, us four and no more." Such men make themselves slaves to what they spend their lives acquiring. Suddenly death knocks at the door; frequently greedy relatives step in and consume their avaricious uncle's substance in riotous living.

Such is not the self-discipline which John Dewey has spent a long lifetime in analyzing and seeking to understand. What he keeps driving at is the self-discipline of Pierre and Marie Curie who lost themselves in a search for radium for the good of the whole human race. Or, take Dr. Bailey K. Ashford, an army physician in Puerto Rico, who set out to eradicate hookworm. He would clear his office for an early dinner and hasten to his laboratory where he worked until some "indeterminate hour between midnight and daybreak." One evening he agreed to join his wife at a dance, but soon became bored and said to her, "I'm going back to experiment with my monkeys." Finally he was able to say to a sick peasant:

> Remember when you get well how it was that you got sick in the first place. Somebody polluted the soil with little eggs of this disease. They hatched in this nice warm sunshine, or even in the shadow of a mango tree, and produced a tiny worm with a sharp head that, when you put your bare feet on it, bored into your skin and went through your body to the place where it likes to live, the intestine, and there hung its jaw and sucked your blood and left you bloodless as you were when you first came to see me. Now I cured you by poisoning those little worms in your intestines, and then I gave you a purge and swept them out of your body. Be careful not to let new worms get in. Wear shoes to protect the skin of your feet. [3]

Here we see self-discipline not through withdrawal from life, or in the exploitation of life for one's personal advantage, but self-discipline through service for the good of all. Wrote a contemporary philosopher:

> The fulness of personality is not realized until the individual has made it captive to the highest good. When one has come to that point of self-control where neither individual comfort nor selffish interest can

3. Bailey K. Ashford, A Soldier in Science (William Morrow Company, New York, 1934), p. 339.

> keep him from spending life where it can accomplish the most for human good, then, and then only has one achieved perfect freedom. . . . Any lowering of intentions from the best immediately cripples and destroys personality. Freedom is the ability to take the highest course in spite of social entanglements, the prejudices of men, custom, environment, and heredity. [4]

In all this there is a "middle way." I saw it in action last summer in Sweden. There is a government also of, for, and by the people, which has discovered and is following rewarding ways to bring to seven and a half million people what Communism theoretically promises to every one. It was refreshing and delightful and wholesome to see how it happens. I was amazed, charmed, and satisfied. Instead of shaking her fist at Russia, Sweden is busy raising its standards of living—economic security, better housing, socialized public health and maternity services, public music and art, folk dancing and folk singing, outdoor recreation—cycling through the country, sailing amidst a thousand islands—free independent adult self-education:

> Even in the most remote settlements men and women are found who have chosen intensive studies as their avocation. A small farmer, for example, has spent the spare time of his life collecting the stone and bronze age relics long buried in his home parish, scientifically identifying and cataloguing them with the aid of books on the subject which he has procured. Another had made his native dialect the subject of painstaking study, which in 1932 was rewarded by Upsala University with its highest degree, the Ph. D. Some years ago an old shoemaker from the countryside told radio listeners about his self-education; his ambition was to read the world's classics in the original tongues and consequently he had acquired several foreign languages on his own to realize his goal. [5]

This I saw symbolized exquisitely in three bronze statues in the lounge of the Wholesale Cooperative Society of Sweden. The first was two horn-locked bulls who were wringing each other's necks. The second was three stalwart laborers with picks and shovels on their shoulders headed arm-in-arm for their work. The third was three persons with suspended open hands unitedly upholding the world. The second pictures social freedom at its best. The third represents strength attained through the discipline of freedom in sustaining an enduring objective—one world, one people, with freedom and justice for all.

When one binds his soul freely to the advancement of the whole world through cooperation and united support he does honor to Freedom's Rock whence the human race was hewn. Advancement of that sort is a growth

4 Ralph T. Flewelling, **Creative Personality** (New York: MacMillian Company, 1926), p. 285.

5 Ingvar Anderson (Swedish Institute Press, Stockholm, 1949), pp. 209-210.

which knows no bounds. To such adventure there is no final end, "only ends," as Dewey puts it, "that are literally endless." Said he, "If it is better to travel than to arrive, it is because travelling is a constant arriving." [6] Thus we may take the wings of the morning if we will only to find our destination a landing place from which to take off for lands yet undiscovered and heights still to be scaled. This is the discipline of freedom's own restraint, the kind of freedom which makes men free indeed and nations which gladden a universe

6 From a newspaper report of John Dewey's 90th Birthday.

A PETITION TO THE PRESIDENT

At the session of the Philadelphia and Baltimore Conference of the African Methodist Episcopal Zion Church yesterday in Zion Church, Warner and Cross Street, a petition asking President McKinley to appoint three colored naval cadets out of every ten allotted him for appointment, was endorsed by the conference and signed by Bishop C. C. Pettey and Rev. William Howard Day on the part of the conference. The petition is being circulated among the colored people by Rev. J. D. White of Washington, D. C. He was given the privilege of presenting the petition to the conference.

The conference opened yesterday at 10 A. M. with Bishop Pettey presiding. After devotional exercises, Bishop J. C. Handy of the African Methodist Episcopal Bethel Church, Baltimore, addressed the conference. Professor B. A. Johnson of Livingstone College, Charlotte, N. C. (Editor's note: should read Salisbury, N. C.) was introduced and laid the claim of the college before the conference and collected the Children's Day money. A delegation was present during the day from the Methodist Episcopal and the African Methodist Episcopal colored churches and the Methodist Protestant churches.

From the Baltimore Sun, May 20, 1898

THE CHURCH AT WORSHIP

by

Reverend R. P. Marshall

Minister, St. John Methodist Church, Sunbury, Pa.

"Why go to Church?" is a frequent question, and the answers to it are many. Some would say, "Go to Church because there you will find the best people." Others, "Go because you will be helped by the sermon or the singing." Still others, "Because, no matter if it does not attract you (or perhaps *because* it does not), it will do you good." The last answer reminds one of the reason for taking castor oil. All of these reasons have in them the germ of truth, but they are not the real or Christian explanation for the emphasis upon church-going.

The only true reason for going to Church on Sunday, or any other day, is that we may join with others in worshipping God. The Christian who accepts this interpretation is not hindered by poor preaching, small crowds, or unlovely surroundings.

Worship and Preaching

The primitive Church placed little stress upon preaching. It was a part of the service, but it was not the principal part. Often, it is supposed, there was no sermon, as we think of it. There might be testimonies or revelations, but only when the bishop (who was in early times the pastor of a certain city or community) was present, did the believers listen to a formal message. At other times they met, sang hymns, read the Scriptures, received Communion, and told of what the Lord had done for them.

When the communities became more highly organized the preacher came into his own, and many of the ministers of the early Church were great preachers. Tertullian (160-230), Saint Cyprian (200-258), Saint Athanasius, St. Cyril, St. Gregory, St. Basil, and St. Chrysostom are among the pulpit orators of the first four centuries.

Nevertheless, during all this time preaching was still secondary, and worship in the Mass the primary part of a Church service. It was not until the Reformation, with its emphasis upon controversy, that the preacher came into his own. That is not to say that the Church during the mediaeval period did not produce good preachers; it did, but they were over-shadowed by the increasing multiplication of ceremonies and the enrichment of ritual.

Protestantism has always placed the emphasis upon preaching, to the detriment of the idea of worship. The Catholic Church, in all of its three branches, Eastern, Western, and English, has held to the view that worship is the purpose for which we gather in the House of God.

During the last 100 years, in America, the office of the preacher has been magnified out of proportion to other tasks of the ministry, and the sermon has displaced the elements of worship until, in many churches, it is thought to be the only reason for coming to the House of God. If the preacher is good, the service is a success; if he is unable to strike fire, to entertain, or at least, to instruct, the listeners (not worshippers) feel cheated.

Some branches have magnified the task of teaching in the pulpit. Presbyterian tradition favors long sermons filled with explanations of knotty points of doctrine. Others, such as the Baptists, lean toward the use of sensational topics and emotional appeal. But, in most cases, even the preaching has been put to one side, in favor of the Sunday School and the activities of institutional service.

All of these tendencies have combined to cause a loss of emphasis upon worship, which is, as David K. Montgomery explains, "the acknowledgment of God's worthfulness, of his glory revealed in truth, in nature, in the underlying laws and relationships between the vast expanses of our universe and their myriad parts . . . . it means our heart's tribute to God's goodness, his love, his justice, his righteousness, his truth, and his life made known and vital to his children in the love of Christ, which surpasses knowledge . . . . The heart of Christian worship is found not in any personal notion, not in any emotional experience, not in any aesthetic exercises, but rather in a relationship with a Person quite as real as we are—a Person who seeks fellowship and communion with us; who has promised to be in our midst; who is actually present with us. We go to Church to worship a God who expects us and desires us."

Montgomery tells the story of an old man who was found seated in the rear of a village church after service hours. "What are you waiting for?" he was asked. "I am looking at God," was his answer, "and He is looking at me."

After all, isn't that the object of our church attendance? If preaching can show God to men, it has succeeded. If, as usually happens, it shows only a preacher, it has failed. "I came to find God," said a would-be worshipper, "and I found only a little man."

The Highest Form of Worship

The early Church was right when it placed the Eucharist at the center of its worship. Only as we meet God in this solemn, yet joyous, Sacrament, do we express our highest adoration and receive the greatest benefit.

It would seem that John Wesley was right in urging his followers to receive the Lord's Supper as often as possible. After many years of neglect, Protestants are now beginning to see that there is much to be said for the practice of administering Communion each Sunday, not as a tacked-on addi-

tion to the morning "preaching service", but as either a separate early morning Communion, or in the form used by Lutherans and provided for Methodists by the *Book of Worship* in which the whole service is built around the Supper. The Lutheran *Common Service Book* places the liturgy at the very beginning of the book and calls it significantly "The Service", implying that it is the preferred order of worship.

Morning Prayer in the Anglican Prayer Book is derived from the daily offices of the Catholic Church and is properly called Matins. Evensong, the evening service of the Anglican Church, is also from the Offices and is suited for daily use, but does not take the place of the full Sunday service, which is properly the celebration of the Holy Eucharist. Anglo-Catholics among the Protestant Episcopalians and Anglicans ordinarily use Morning Prayer and Evensong only on week days.

Some Protestant clergymen who, being free to experiment, are now studying the various liturgies with unprejudiced eyes, feel that it is possible to effect a compromise, and to secure much of the benefit of the Communion ritual without actually celebrating the Lord's Supper each Sunday, by modeling their Sunday morning service upon the liturgy and using many of the prayers and responses, the Gospel and Epistle readings, as in that ritual. However, it would seem that the goal toward which the Church should travel is that of having a celebration of the Holy Eucharist each Sunday morning. It need not be an unduly long service, if the sermon is held to a maximum of fifteen minutes, and the average congregation never feels the passage of time as acutely in a ritualistic service as in those which consist mainly of sermons and long pulpit prayers.

A quotation from a recent writer sums up the secret of interest in Church services, "To go to church, then, is to enter into that drama of the adventures of the soul. You see, you go to church to *do* something." Doing something is the secret, not only of interest, but of satisfaction. Only as we become participants in worship do we get any good out of a service. In Holy Communion we find action in plenty, both for minister and people. We stand up and sit down, we sing and say responses, we repeat the Creed, we go up to the altar and back to our seats. It is for this reason that the criticism of the unlearned that "ritualistic" churches leave nothing for the people to do, is totally unfounded in fact. The Free Church mode of worship, consisting of long prayers by the minister, long scripture readings by the minister, and a long sermon, all given while the audience is seated, tends to become the most monotonous thing in the world. It is possible for this reason that Church attendance among the more "respectable" Protestant sects has decreased to a larger degree than among the liturgical churches and among the ecstatic sects. Both give the people something to do.

Worship, then, is more than coming to Church, more than listening to

the preacher, more than singing hymns, or hearing them sung by a choir. It is active, two-way communion with God in the prayers, the scripture, the offering, the hymns and responses, and, at its highest, in the greatest act of all, communion, through the Holy Spirit, in the Body and Blood of our Lord.

Helps and Hindrances to Worship

There are many things that hinder the free worship of God in his sanctuary. Sometimes it is the careless way in which the minister conducts the service. His actions as he comes into the chancel may set the tone of the whole service. If he is pompous, assertive, full of levity, or even too ostentatiously pious, he detracts from the spirit of worship.

There used to be a custom among the Protestant ministers of kneeling in prayer at the beginning of the service. When this was done reverently and discreetly, the effect was good. Often, however, the minister came into the chancel during the prelude, while the congregation was still rustling around and holding private conversations. If his entrance was unobstrusive, he might kneel behind the huge pulpit without the congregation becoming aware of his presence, and thus might lose any effect of reverence that might have been engendered. Sometimes the act of kneeling was done so ostentatiously that the people were embarrassed.

Following the silent prayer, the minister might stand up and begin a search through the hymn book, thus losing whatever psychological advantage he might have gained. No one likes to feel that the director of worship is uncertain as to what comes next. Whatever form is used must be carried through without fumbling.

The Minister's Appearance

The minister's appearance, as well as his actions, may add to, or detract from, the atmosphere of worship. Few congregations in these days are likely to prefer that the preacher dress informally. It was only during the pioneer period of American life that ministers were expected to dress in the style of the layman. Soon the preachers adopted a distinctive garb, which, although it had no ecclesiastical precedent, was effective in its purpose of settling him apart as a man engaged in special service. That, after all, is the only function of clerical uniforms. The only consideration which should apply, farther than this, is that the clothes should be dignified and should have no mental associations which would distract from the ecclesiastical atmosphere. For that reason, when the clerical clothes were first adopted in the early church, the priests did not select the attire of a gladiator nor of a soldier, but that commonly used by officials. All of the elaborate ceremonial garments were once worn by non-ecclesiastics.

As time went on, the elaboration of vestments took place, and utilitarian

garments became stylized and often changed from their original form. The maniple now worn on the arm by Catholic priests, was once a towel or napkin, carried for a strictly utilitarian purpose. The stole, which is coming back into use even in Methodist churches, was a sort of shawl. All of these liturgical vestments, after a time, came to have symbolic meanings, and the vesting of the priest became a rite to be performed in a certain manner before each service.

The wearing of a swallow-tail coat can be defended on no grounds, either ecclesiastical or practical. Some men cannot wear one without looking ridiculous. The morning coat with striped trousers brings to mind a headwaiter or a petty government official.

What shall the minister wear? Nothing is more suitable in non-liturgical churches than the plain black Geneva gown, which holds an honored place in the traditions of the Reformed Churches. It was adopted as a protest against the elaborate vestments of the Roman Priests. For those ministers who prefer the Roman collar and vest, there is a gown with a cassock insert which gives the effect of cassock and gown and permits the wearer to leave off coat, vest and shirt, wearing under the gown, if preferred for summer comfort, a pair of light-weight black trousers. Garbed in this fashion, the minister is both comfortable and appropriately dressed.

The use of some uniform clerical garb is to be preferred for several reasons. One is that the common custom of having the choir robed makes it almost necessary that the clergyman follow suit. Another argument centers around the necessity of doing anything and everything to add to the impressiveness of the service.

Music in Worship

Music can be of a help or a hindrance to worship. Properly used, it is of the greatest value, but a slipshod program of half-hearted singing can ruin an otherwise good sermon, and it can completely destroy the atmosphere of worship.

Anthems are a modern development in church music, and the quartette, which someone has called "The abomination of desolation, standing where it ought not", is ecclesiastical music at its lowest state. Ideally, the service should be sung by the people. The choir should lead the music, but not monopolize it. The music of the early Church was congregational, and only as the liturgy became so elaborate that the people could not follow the choir came into use. Now that almost all worshipers are able to sing simple chants and hymns, it is time to go back to the primitive form, using the choir only as an aid.

One thing should be said about the anthems. There is no excuse for the

"special music" which has no relation to the service. In most orders of worship there is a place for one anthem, which should be a musical setting of scriptural words, not too elaborate, and it would be well if the words could be printed on the bulletin. To make the morning worship service an occasion for displaying the acrobatic abilities of a soprano soloist or the dramatic intensity of a contralto, is beneath the dignity of Christian worship.

Hymns do not have to be selected to fit the sermon at all times. The opening hymn should be one of adoration; the hymn before the sermon may be on the theme treated; the closing hymn needs to be a call to consecration, service, or in the nature of benediction. Certainly all should be true hymns (addressed to God) and not religious ditties or maudlin counsels to good living, such as that well-worn piece "do-good" advice, "Help Somebody Today."

Something might be said about the arrangement of the choir. More and more, we are turning toward the liturgical style of the divided chancel, where the singers are inconspicuously seated on one or both sides of the chancel, instead of rising in serrated rows against the background of glittering organ pipes.

A Hindu, attending a Christian (Protestant) Church for the first time, is said to have described it thus: "When I went into the building I heard the god groaning. He groaned until he shook the building, then he screamed until I held my ears. The priest came in and everybody stood up. Singers took their place in front of the image of the god, which seemed to be nothing but huge teeth, gold-colored. Then the god screamed again and everybody sat down again suddenly, as if they were afraid . . . After a time, the god began to whimper softly, as if he were hungry, and the attendants took little plates and went out among the people to get money to feed him, while a woman stood up in front and wailed dismally."

Perhaps it is hard to see our services through the eyes of a non-Christian, but evidently there should be a different emphasis, if the ignorant are to understand.

Church Architecture

This brings us to the consideration of the matter of church architecture, which can be either a help or a hindrance. A barn-like structure, with seats arranged as in a theatre, a slanted floor, no center aisle, no focal point of worship, can be a meeting house but not a place where men readily worship God. The days of saw-dust-trail evangelism infected many of our ministers and congregations with the idea that the principal idea in coming to church was to listen to a choir and a preacher. Therefore, the pulpit was the center of attention, and behind it was the choir. Often the old-style box pulpit was discarded for a slender reading desk which would not hide the body of the

preacher (for evangelists knew the value of gestures and movement in keeping attention). The Bible, which once was a huge, well-bound volume which spoke of authority, now shrank to a size that could be held in the hand and used as a hammer. It might even be discarded entirely, as was the formal reading of the scripture lessons, and the text recited as an intriguing display of memory work.

Sometimes a spotlight played upon the preacher, accentuating his grimaces. Such an arrangement, as we have said, was suitable to the theatre or lecture hall. But for the purpose of worship it was worse than useless. There was no atmosphere of holiness, no cross pointing man to God, no altar. A communion table might sit on the floor level, doing double duty as a receptacle for songbooks and flowers.

In our efforts to beautify our churches, we have quite generally adopted the liturgical type of arrangement, as noted above, but we have not always understood the thing which we have done. To be effective, the divided chancel should be used only with the liturgical service out of which it grew. To adopt an arrangement of furniture without using the appropriate liturgical forms is to produce confusion.

If there is no appreciation of the central place of Holy Communion there is no use in placing the Table as an altar. If the Lessons are not read, why have a lectern? If the service is centered in the sermon, there is no reason for placing the pulpit at one side, unless it is to bring about a better balance of pulpit furniture.

The divided chancel presupposes the acceptance of the liturgical idea—that the service of worship is for the purpose of worshipping God. In the Catholic tradition, the altar occupies the place of prominence because it is the central thought of all true worship, as the Holy Eucharist is the principal service.

Using the Divided Chancel

Churches which have installed divided chancels must conform to the order of worship which is common among Lutheran, Anglican, and some Methodist churches. To do this it is necessary that the minister familiarize himself with the rubrics or directions for all of the various parts of the liturgy. Strange to say, such directions are, for the most part, transmitted only by tradition. There is no official set of instructions which tells a Methodist minister that he shall, at a certain point in the service, leave the pulpit and go to the lectern, whether or not he shall stand facing the congregation until the offertory response is sung and then turn toward the altar with the offering, or if he shall stand for his pulpit prayer or kneel. Anglicans have the benefit of several manuals, such as Percy Dearmer's *The Parsons Handbook,* but the average Methodist would be lost in liturgical labyrinth of such volume. There is a great need for a small book on ceremonials for Methodists.

THE CHURCH SECRETARY

Anna L. Stephens

"What are you doing now?"

"I'm working as church secretary."

"Church secretary? What's that? Do you mean you're writing the preacher's letters for him?"

"No, I'm the *church* secretary and not merely the pastor's secretary. Of course I take his dictation and transcribe his letters but that is only a small portion of my work."

"What else do you do?"

Many times I have been asked such questions by church members and friends. Recently the president of the Woman's Society of Christian Service of the Erie Conference wrote to me and asked if I would summarize the work of a church secretary or suggest some Methodist literature to which she might refer to answer the questions that were coming to her from church women as well as from young girls who were making their vocational selection. I inquired of my present and previous pastors, the executive secretaries of both the Erie and Rock River Conference Boards of Education, of the director of the Methodist Student Foundation in Evanston, Illinois, of the Methodist Publishing House in Chicago and Nashville. I have yet to locate any literature that is published by our church telling of the work of church secretaries.

So now, I will try to answer these inquiries by giving church members a quick survey of the church office, as well as suggesting to prospective church secretaries the opportunity for service in this interesting field.

Each business, organization, or club must keep records if it is to operate efficiently. The first records we think of in a club or organization are the membership records. Have you ever stopped to think how much time and effort is necessary to keep a mailing list for a church of 300 members accurate and up to date? Members are constantly moving; periodically, new members are being added either by transfer or profession of faith; others die or transfer to a church in another community; young people leave for college or to work away from home; and others are marrying—all of these changes require corrections on the permanent membership records and mailing lists such as the woman's society, men's club, youth fellowship, and college students. A church of 300 members may have an average of six or eight corrections each week which would mean 25 or 30 corrections each month. If none had been made for a period of six months the reader can readily see what this would do to the accuracy of the church's records.

That is just what happened to the membership records of the first church in which I worked—only a few corrections had been made over a number of years and according to the conference records there were 1,200 members After a thorough checking (which required many, many hours of telephone calls, letters and personal contacts to try to locate people, current addresses, and married names), we were able to list only 900 members! What had happened to the other 300? Some had been dead for years; some had transferred to other churches; others had moved away and joined other churches without asking for a transfer; some could not be located; and still others said that they had been inactive for so long that they no longer considered themselves members and asked that their names be removed. That church was paying Conference Claims on members it did not have because its church records were not accurate. The saddest part of all was that not all of the new members who had been received by transfer or by profession of faith had been recorded on the membership records. Here I would like to pause for a moment before you criticize your pastor for not keeping better records. Remember that he is human and his intentions were the very best, but with the press of other matters he neglected to record certain entries, thinking that he would do it later.

It Paid To Hire a Secretary

Large churches find it difficult to secure a volunteer who has the time and willingness to devote from five to ten hours a week keeping the financial records of the church. I know of the financial secretary in one church of over 800 members who wanted to cut the distribution of the individual contribution envelope boxes from 300 to 200 because it was too much work for him to take care of! After that church hired a secretary and gave her the responsibility of the contribution envelopes, she had so many requests for envelope boxes, along with those she supplied for the new church members and students, that in less than three years the church was using over 600 boxes of envelopes.

Each week she posted the individual contributions on quarterly statements. At the end of the quarter the statements were totaled and mailed to the members. The mailing of the quarterly statements (which hadn't been done for several years in that church) was a very healthy matter for it was discovered that the members were contributing $500 or $600 more annually than the treasurer was receiving. The money apparently was disappearing sometime between the time the member put it on the collection plate and the time the treasurer opened the envelopes and counted the money for deposit. Several precautionary measures were inaugurated by the finance committee and within the next year the situation ceased to exist. They had no idea how long this had been happening nor how long it would have continued if their members had not received their quarterly statements and then called the church office to rectify the errors. It paid that church to hire a secretary! The contribution records along with the treasurer's books were kept in the office by the

secretary. This provided a convenient and central location for all records. They were then available in the church office for the finance committee, the the official board, and the minister, but not for public reference.

Other church records requiring continual attention and care are those of birth, baptism, marriages, and deaths. A progressive congregation will also want to keep a scrap book of church events to include newspaper articles, pictures, Sunday bulletins, literature, and pamphlets, published by the church. The importance of baptismal records of the church was keenly felt during the past war when employers were requiring prospective employees to furnish them with certificates of birth to prove both their age and citizenship.

The church calendar is the clearing house for church usage and events. Well do I remember the cold winter evenings on which two church school classes had each planned a tureen dinner. When the second class arrived and found the one small dining room of the church bulging with the members of the other class, there were some surprised faces. The officers of the second class had neglected to check with the church calendar!

The Pastor's Right Hand

Besides keeping records, the church secretary can be the "right-hand" of the pastor. She can relieve him of many time-consuming details such as answering the telephone, taking messages and making appointments. She can type his letters, sermons, and reports and arrange the weekly bulletin, either sending it to the printer or mimeographing it. If the church sponsors a weekly or monthly newsletter, she can be of great assistance in working out the details for it, seeing that all articles are included and that addresses are correct. The time-consuming job of addressing envelopes (unless the church has an Addressograph machine), gathering the sheets if there are more than one sheet to the newsletter, folding the copies, inserting into envelopes, then sealing and stamping the envelopes will keep one busy for several hours. If it is a large mailing it may take a couple of days with "time-outs" allowed for interruptions such as telephone calls, being receptionist to the people who come in for appointments with the minister, taking out-of-town visitors through the church, and occasionally being a witness to a marriage ceremony.

A church secretary frequently does office work for various organizations. It may be the mimeographing of a program for the year's activities of the Woman's Society of Christian Service or an Easter play presented by the youth fellowship, an announcement of a missionary speaker from China, or tickets for a supper being served by one of the church school classes. Notices of meetings are often sent out through the church office with the corresponding secretary of the group being responsible for making the arrangements with the church secretary.

While the actual duties and requirements of a church secretary vary as

much with the needs of each individual church as they do with each minister serving the church, typewriting ability is a basic need and shorthand is most desirable. A church secretary should be a consecrated Christian, neat in appearance, pleasant in disposition, and able to cultivate a sense of humor. She must have patience and a thorough liking for detailed work. She must be courteous at all times to all people. She should be familiar with Methodist terminology; she should know the relationships of the minister to the district superintendents and bishops; and she should understand the territorial divisions of jurisdiction, area, conference, district and subdistrict. She should also be acquainted with the church school literature and know where it can be ordered. Membership in The Methodist Church is desirable.

The office hours vary according to the church and the minister, but a full-time secretary usually puts in from 30 to 50 hours each week in the office. The salaries compare favorably with those of other office positions. The salaries start from $1,200—$1,800 a year and go up to $2,300—$2,400 a year. At the General Conference of 1948, a pension plan was established for church's lay employees. Its provisions and benefits are listed in Paragraph 1658 of *The Discipline* as follows:

Contributions:

"Any employer may become a participating employer by indicating its intention so to do on appropriate forms provided therefor, and contributing to the fund annually . . . a sum equivalent to not less than six percent of the amount of compensation paid to its lay employees during each calendar year . . .

"Each participating employer shall deduct from the compensation of the lay employees at the time such compensation is paid . . . a sum equivalent to not less than three percent . . ."

Change of employment:

"If any participating lay employee removes his or her residence to a foreign country . . . such participating lay employee's credit in the fund shall remain until the retirement of such participating lay employee.

Retirement:

"When a participating lay employee becomes sixty (60) years of age or at any time thereafter, he or she may retire, or the participating employer may retire him or her. In the event a participating lay employee becomes totally and permanently disabled prior to sixty (60) years of age and shall furnish a certificate of a physician to such effect, such participating lay employee may retire at the then attained age, or in the event a participating lay employee's health is impaired or he or she is disabled, in the sole judgment of the participating employer, then the participating employer may retire such participating lay employee. Upon such retirement of a participating em-

ployee, voluntarily or involuntarily, there shall be paid to the participating lay employee an annuity on the basis of the aggregate amount of moneys standing to his or her credit on the books of the fund upon the date of retirement, according to the table of annuity rates for such purpose in current use by the Illinois Corporation for the fund.

"At the time of retirement of a participating lay employee, such participating lay employee may request, subject to the approval of the Illinois Corporation, that an annuity be paid to him or her and his or her spouse or to some other person as joint tenants with the right of supervisorship . . . "

Death:

"A participating lay employee shall have the right to designate a beneficiary of the aggregate amount of moneys standing to his or her credit on the books of the fund in the event of such participating lay employee's death prior to his or her retirement . . . "

Termination of employment:

"In the event the employment of any participating lay employee shall be termined prior to his or her retirement, the aggregate amount of the contributions made by such participating lay employee, together with the interest credited thereon, shall be returned to the participating lay employee, and thereupon said participating lay employee shall have no further interest in or claim upon the fund; *provided* however, that if the contributions required to be made in 3a and 3b shall have been made by and for such participating lay employee for a period of ten years or more, then upon the termination of employment of such participating lay employee the participating lay employee may elect to allow his contributions to remain in the fund until he or she attains sixty (60) years of age, in which event the contributions made by the participating employer on account of such participating lay employee shall likewise remain in the fund, and when he or she attains sixty (60) years of age, the aggregate sum standing to the credit of such participating lay employee on the books of the fund shall be used to provide an annuity for such participating lay employee on the same basis as set forth in 6a and 6b.

"In the event the employment of any participating lay employee shall be terminated and the Illinois Corporation shall return his or her contributions, as provided in 8a, the contributions made by the participating employer which stand to the credit of such participating lay employee, together with the interest credited thereon, shall remain in the fund."

Of those churches which have considered the possibilities of employing a church secretary and have hesitated because of the extra expense of a secretary's salary to the budget, I would ask: "Would you manage a private business with an operating budget of $10,000 or $50,000 by having a half dozen or so of your customers do your office work in their homes—or would

you hire one individual to do all of the work for you in one central office?" In the January 5, 1950, issue of *The Christian Advocate,* Mr. Lawrence T. Heron in his article on "Press Relations" asks this pertinent question: "Is it easier to raise a budget in a vigorous and growing congregation that knows what is going on in the church, or in an uninformed congregation that manifests spiritless defeatism and penny pinching? Is it easier for a congregation to grow and expand its operations in a community that is kept conscious of its constructive activities, or in a community that barely is aware of a few diehards still clinging to the old church building?"

The Public Relations Agent

A church secretary can help put the public relations of your church in the foreground of your community life. Stories and articles placed regularly in the local newspapers create good will by informing the community of the church's activities. Monthly newsletters from the church office can render a valuable service in informing and educating the members and constituents. People talk about what they know and the more they know about church activities and projects, the more they will become interested and take part in them.

The type and extent of education of church secretaries varies. Some members of the vocation have only a high school education with no specialized training for secretarial work, but possess a liking for details and a desire to serve. Several church secretaries have entered church work from purely business backgrounds. One had been in law and insurance offices prior to her employment with the DeKalb Church. Another had a business and a musical background. Her success with a teen-age church school class prompted the minister to invite her to work in the church office and later organize a junior choir. She has since taken many courses offered by The Methodist Church on the various phases of church work—especially in religious education. Still another had worked for the United States Department of Interior. Yet another is a graduate of Wellesley College and has her master's degree in music from Northwestern University. She has been an active church member and has filled in as secretary several times during summer vacations. After graduating from Commercial College, I had been employed both as a secretary and as a cost accountant. Epworth Methodist Church in New Castle, Pennsylvania, needed office help in organizing a debt amortization program. Upon the suggestion and recommendation of the executive secretary of the Board of Education of the Erie Conference with whom I had worked in youth institutes, an invitation was extended to me to fulfill church secretarial duties there.

Skill-Knowledge-Poise-Character

The Rev. R. Merrill Powers, executive secretary of the Board of Educa-

tion of the Rock River Conference, has suggested the following qualifications for a church secretary:

"First, a church secretary must be a typist, and in that regard, an expert in spelling and English composition, and if she also takes dictation the bells of Heaven will ring.

"Secondly, the more she knows about the church the better. This isn't to suggest that she can in any sense of the word displace the pastoral leadership of the church but it is to point out that she is the leader's right hand.

"Third—human relations—by this I mean an intangible sense of fitness of everything that you do, that there is nothing in the church but somehow is within the frame of reference of the Christian religion. The way you answer the telephone, the manner of greeting visitors, of dealing with questions, even of writing letters, will make or mar the friendly attitude that we want to develop on the part of our folks.

"Fourth—and it's probably the most important of all—is the element of Christian character. To be a church secretary requires infinitely more than to be a secretary in any commercial organization. The French have a word, 'coleur', which says almost what I mean—that something done about a church is tinted pro or con by the person who does it, hence the necessity of Christian character."

Directors of Christian education are often asked to keep the office records as are sometimes the church deaconesses.

A church secretary is an intermediary between the minister and the congregation and her duties vary according to the minister, the needs of the church and her ability to adjust to the demands with which she is confronted.

(Reprinted, with special permission, from the May 3, 1950, issue of Zions Herald.)

"Lincoln University, Rev. P. A. Wallace, pastor. No Church under the circumstances is in better condition. Rev. P. A. Wallace, who has closed his two years pastorate at the church also graduates from the University in which he has been a student for two years in higher theology. Rev. Wallace is a very brilliant young man and has a splendid disposition. The church voted unanimously for his return."

From the Presiding Elder's report, Philadelphia and Baltimore Conference, 1898.

CHRISTIAN VOCATIONS

THE DIRECTOR OF RELIGIOUS EDUCATION OR OF CHRISTIAN EDUCATION

By Miss L. Vivian Hancock
Director of Christian Education of the Prospect Presbyterian Church,
Maplewood, New Jersey

Within the past half century a new profession in the life of the church has been emerging: that of a ministry in the field of Christian Education. Having gained much experience from the early years of Experimentation and continued progress in our modern day, the position of the Director of Christian Education fills a place second in importance to that of the Minister. Realizing that the Christian faith is promoted through the spirit and the life of the church and by direct efforts of teaching, it is becoming increasingly necessary to engage a professional to carry the major responsibility for the educational program of the local church. The training of the leader of such a program should be equivalent to that of the minister, with the exception that specialized work in religious education be made available. Considerable experience in group work with children, youth and adults, while in training, will give background valuable in future years.

Since Christian Education is concerned with the development of individuals into mature Christian persons through a process in which they are confronted with and controlled by the Christian gospel, the director will have a plan with a clear conception of the goals of the Christian life and the meaning of these goals in the experience of people at different age levels.

Christian Education is not merely the work of informing people about the Christian religion, but rather providing all the help necessary in living that life more fully. It seeks to make available the experiences needed by the members of each age group at the moment when the experience is needed for growth in all personal and group relationships.

Through the organized groups of the church, the director plans ahead, recognizing opportunities and meeting needs in administering the program, supervising the work and relating all to the larger program of the church. The director selects and trains and advises church school leaders, oversees the activities of the youth fellowships, co-operates with the music program, develops a home and church relationship through a planned program of parish calling, teaches in the summer conference program, keeps the adult groups of the church informed and works with them in every possible way to lead all to a more abundant life.

It is a thrilling experience to be a part of this great adventure of leadership in a local church.

The Use of Visual Aids in Religious Education

This paper written by James G. Crowder of Hood Theological Seminary receives the A. M. E. Zion Quarterly Review Prize this issue. The paper was written under the direction of Prof. W. L. Yates of the Seminary Staff.

Visual Aids are concrete materials used in visual instruction in both general and Religious Education; some of these materials are: models, maps, blackboards, charts, movies, and slides.

This type of education was, perhaps, first demonstrated two thousand years ago by the Greek Mathematician, Pythagoras, who utilized the method by drawing geometric figures in the sand. (1)

Today the modern system of education has greatly expanded the method of training, thereby making the educational curriculum more effective and educative. Through this method all age levels may be taught, and it is equally appropriate in teaching history, nature studies, philosophy, psychology, astronomy, religious and related subjects. Slides, film, projectors, still and motion pictures are more widely used in fostering the desired development in the individual. (2)

Visual Aids are as old as education itself. They appeared in the Latin Grammar School of New England in the Seventeenth Century, and in the schools and academies that spread across the frontier in the nineteenth century with the Moravian Bishop of the Reformation.

Johann Amos Comenius which was a forerunner of the modern visual movement made use of this method in his textbooks. (3)

A century later Johann Pestalozzi introduced the field study, but his teaching was checked and his greater contribution was in theory. The American Horn-Book was used in New England as a visual aid until it was relegated to the background by the Blue-Back Webster.

The first organized agency for the promotion of visual aids was the Academy of Visual Instruction; the second was the Visual Instruction Association of America, organized to produce motion pictures, and the third was the Department of Visual Instruction of the National Education Association. Protestantism has moved in the same direction in its educational program as general education has, according to Paul Vieth. (4)

A new Protestant Agency has been recently organized and established by the denominational Publicity House, known as the Cooperative Publishing

(1) The Encyclopedia Britannica United States, 1942.
(2) Raleigh Schorling, Student Teaching, pp. 184-187.
(3) The Encyclopedia Americann, New York, 1944.
(4) Paul H. Vieth, The Church and Christian Education, pp. 64-69.

House, from which much is expected. With the constant advice and counsel of specialists from the denominations and the International Council, visual aids are seeking an integral part of the curriculum in Religious Education. Since this has not been executed, each church must make an effort to include visual aids in its respective curriculum.

Since electrical engineering has made great progress, movies have become dominant over other visual aids, and the auditory aspect has even added more sanction to the use of this material.

In order to realize just how helpful visual aids are in teaching religion, it is well to interpret the psychology of the visual instruction. Visual training is frequently advocated on the supposed ground that the sense of sight is a better avenue for acquiring experience than are the other senses, particularly hearing. Psychological experiments have revealed the importance and value of visual education.

Inasmuch as perception is greatly accelerated by concrete objects it serves to illustrate the interpretation of generalized thought. Concrete materials alone are not sufficient; over-emphasis in verbalism without sufficient animate experience leads to error and confusion of thought.

The value of these aids suggests many qualities which are given directly to the other senses, such as, hardness and smoothness. It is especially adopted to exhibit relationship of a very definite and exact nature.

Experience is the "key word" in the new curriculum of visual instruction, and is the only way to develop religion and promote religious growth; therefore, all forward thinking denominations make use of those materials and methods that best meet the needs of the prescribed curriculum of a given local church program of Religious Education.

Betts and Hawthorne hold in their *Methods of Teaching Religion* that it is essentially a way of life, and this way of life is the thing that it taught, rather than religion in the concrete sense. The arts, techniques, and skills in teaching have revealed that the most proficient method to obtain desired results is the use of concrete subjects which appeal to the senses of the individual and give the desired end. (5) Hence one can readily see that the experience idea is paramount in religious instruction. For this reason, visual aids are gaining momentum in the program of the Protestant Church in Religious Education.

There is a definite place in the church for audio-visual aids. Their widespread and effective use waits upon the development of leaders and teachers who recognize the significance of these and learn how to integrate them into the total educational program of the church or school.

The use of audio-visual aids in the church is expanding beyond the teach-

(5) Betts and Hawthorne, Methods in Teaching Religion, pp. 74-183.

ing of religion to interpret ideas in the light of Christian principles The church has awakened to the fact that the aids are more effective than lectures and printed materials. Audio-visual aids give a clear, concise, and pleasing picture of religion, and lend themselves to illustrate how inclusive the church program can be carried on. (6)

William Hockman maintains that here and there pastors are successfully integrating the use of films in their preaching. They may set up a short series of Sunday morning or evening sermons, using a short film as a part of the sermonic interpretation. This method is suitable for mid-week services of various kinds. Its effectiveness depends largely upon two factors: how well the preacher integrates the message with what the films have to say, and how well he can control the externals of projection. He must see to it that the film's contribution supplements his; and that the sermon and the film become as nearly as possible one whole.

For those who are allergic to preaching and discussions, there is a third method which is coming into use gradually. Films on social issues can be used in the context of worship and meditation, and to give impetus to discussion. They will give the same information to all, provoke thinking along the same general lines, and cause the individual to express his conviction and defend it.

Marston quotes Stalin, who declares, "Give me the child until he is eight years of age, and I will make him a Bolshevist forever." This statement is a challenge to the sociological thinking of every citizen. Our Catholic friends affirm, "Let us educate your child until he is seven years of age, and you may have him." What does Protestantism resolve? Marston feels that, comparatively speaking, our boys and girls are receiving too little education. Therefore, two years ago, he was encouraged to organize a Junior Church for all school children, which was built upon the basis of Christian Education through visualization. Within two years this church has grown from zero membership to 187. (8)

Frank Gebhard, of the Ministerial Association of Litchfield Minnesota, states the reflections of a minister of one of the smaller churches. "We talked about using visual aids in our church too, but a program of Religious movies costs more than we can afford."

"It's strange," said another, "when good religious motion pictures are available to us, we stand by while the people of our town crowd the local theater on the Sabbath and fill their minds with trash."

"I am interested in the discussion, friends," remarked the chairman.

(6) Mary A. Jones, "Guiding Children in Christian Growth," The International Journal of Religious Education, p. 34.
(8) Frank Marston, Church Management, p. 22.

Following this meeting, these church leaders pooled their resources, and thus, the churches of that town began their program of showing religious films. The ministers of the churches, alternately, conducted the worship service which was always preceded by the showing of a film. This service included a scripture passage, and a brief statement of the purpose of the picture. The choirs of the churches took their turns in furnishing special music for the union service.

The committee discovered films which brought the best response were the well-known Cathedral Films. They avoided pictures of sectarian or biased theological emphasis.

What has been the effect of the community on the use of visual aids by the individual churches? It has seemed to encourage several of the churches to develop their programs of Visual Education.

Those who have nurtured the program and have watched it grow feel that the eyes of the churches have been opened to the possibilities of enrichment of education through the use of visual materials. Together the churches ventured into an unknown field and discovered that these modern tools are effective in teaching the message of Christ. (9)

By the use of Aids in the church the clergyman can hear himself as others hear him, and be his own severest critic in the privacy of his own study. Not only the preacher, but the choir and all other organizations may hear and see themselves in action.

We must keep our Religious Education up-to-date, in order to meet the rising needs of our times. Audio-visual aids in the church contribute to the development and maintenance of fitness in the spiritual realm, as physical education serves the physical structure of the individual. These counteract sedentary living, and are indispensable in our highly complex civilization. (10)

The Visual Education Service of the Southern Baptist Convention is developing a four point program: First, promotion and local leadership education; second, production—working in an advisory capacity with established producers and origination of their own productions; third, curriculum integration; and fourth, sales and distribution of materials and equipment. Evidently, visual aids are destined to play an increasingly important role in the program of most churches. (11)

Another future aspect of visual aids is a more inclusive program, especially in the small rural church. Ralph Grieser writes that no church is too small to afford enough people to merit the investment of a projector and

(9) Edward W. Gebhard, **International Journal of Religious Education**, pp. 11-30.
(10) Taylor Wertherm, **Church Management**, pp. 24-27-28.
(11) Earl Waldrup, "Planning Visual Aid for Our 27,000 Churches," **Church Movement, pp. 15-16.**

film. He states further that the educators know but sometimes forget it in their ambition for large numbers that the small group is the learning group. Jesus was at His best when a few sat at His feet or stood near by while He took a child upon His knees. Something of freedom sharing of personal and mutual interest between class and leader is gained in the small group.

Teaching three children in the corner of a one room church with a projector and a foot-square screen is as important for those three children as for those from a church which numbers a thousand.

Any church can afford visual aids for what it does to the minister. When he begins to spend time with his teachers and program chairmen, learning with them how to make teaching more effective with this modern tool, something valuable happens to him. He begins to see and think in pictures. His mind begins to run to the concrete. A new vocabulary creeps in to crowd out the classroom vernacular of the seminary, and to develop the ability to speak the truth in parables. (12)

Summarizing the points on visual aids we begin with historical evolution—from the geometric figures of Pythagaras to the modern visual aids. The progressive and continuous trends in our new educational system have given impetus to the improvement that has been made in the area of education Modern science and new scientific discovery have given great aid to visual training.

Public education has more inestimable progress in visualizing its curriculum. Apparently, our religious institutions realized that they had lagged tremendously. They are mobilizing their resources to meet the demands of the times.

The Russian system has served as a challenge to both public and religious training. The Protestant conception is on the competitive ground with Catholicism, always.

To meet the needs of the world, Protestantism is using visual aids in every department of the local church, and is doing it on an interdenominational as well as on an international basis. By this method of Evangelism, Christianity seeks its over-all goals—efficient personality, christian world—citizenship and a vital fellowship and communion with God.

(12) Ralph Grieser, "The Country Church Can Afford Visual Aids," Church Management, pp. 22, 24, 25.

Dr. Ralph J. Bunche, 46 year old American educator, and senior director of the United Nations Trusteeship Council, on September 22 was awarded the Nobel Peace Prize for 1950. He is the first Negro and the eleventh American to win the Nobel award.

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"THE HARVEST IS PLENTIFUL"

A Sermon Outline — Text, Matthew 9:37

By Reverend LeRoy Hess, minister, Upper Ridgewood Community Church, Ridgewood, N. J.

I. St. Matthew, giving a summary of Jesus work, says, He "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity." (9:35)

A. "When He saw the crowds, He had compassion for them." The crowds called to his mind two pictures

1. They were like harassed and helpless sheep, who had no shepherd. They were harassed by the wolves of fear and anxiety, hounded by the dogs of false hopes and superstition, and they had no shepherd to lead them unto a safe land. (9:36)

2. They were like unto a "ripening golden harvest, waiting for the sickle of the harvester" (Prof. J. Newton Davies). Thus, said Jesus to His disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." (9:37, 38) He then "called to Him His twelve disciples and gave them authority" and sent them out. (Matt. 10:1)

II. Today there also is a harvest.

A. It is plentiful. It is estimated that about 40 million Americans are not even nominal members of the church. In 1944, 265 religious bodies reported 72,492,669 members. Included in this report are many inactive members; for example, a church organized in 1812 reported last year 440 active members and 485 absent and inactive members. Also, some churches include baptized children in their membership reports. So this report listing 52.5 per cent of our estimated population as being in the church does not give a true picture. But if we take this figure at face value, 47.5 per cent of the children and adults of our country have no relation to any religious group; Jewish, Roman Catholic, Greek Catholic, Protestant. And what of Africa, China, Japan, India, etc.? Numerically, there is a big harvest to reap.

B. And the harvest is more ready for the harvester than we often think. Eldon Trueblood in his book "Signs of Hope" tells of three changes which have taken place in men's thinking in the past 25 years which indicate that the harvest is ripe.

1. There is "a renewed realism abonut man's nature" (p. 52. Rousseau's doctrine that man is intrinsically good and would be good were he not continually corrupted by his environment was generally accepted at the turn of the century (p. 54). Hence, it was thought that by changing the social order men could be made honest, upright and altruistic; that man's salvation depended on creating a good environment. There is some truth in this; but it is only a partial truth. Today there is an awareness that man, for the most part, creates his environment; that corruption in government, wars, cut-throat endeavors are a result of man's own cussedness. Today, there is an awareness that man carries the seeds of evil within himself; that there is a truth in the old doctrine of "original sin". (Trueblood's words "indigenous sin" have more meaning for me than the words "original sin". Perhaps this is due to the fact that the term "original sin" has been associated with some strange concepts). This "indigenous sin" escapes no one; employers and labor union leaders both have it. Says Dr. Trueblood "Perhaps the most revealing feature of news photographs, depicting labor leaders on one side of a consulting table and managers on the other, is that the reader has to be told which side is which, all look remarkably alike." (p. 62)

   a. Modern man is beginning to appreciate the Bible message about sin; that the Bible boldly faces the fact of sin; that it sets forth a dynamic "way" to overcome sin.

   b. Modern man has a renewed awareness that he needs to be saved from himself; he is beginning to see that losing one's life to save it, makes sense; that loyalty to something greater than himself is needed for his own salvation; that the Christian doctrine of the need for a spiritual birth is grounded in fact.

2. Another indication that the harvest is ripe and ready for "reapers" is the renewed feeling of urgency about the Christian gospel. At the turn of the century it was felt that our Christianity, as a way of life, was written into the law of things; thus no need to be worried overly much about people finding this way of life, for just as scientists discover natural laws and obey them, so people would discover the Christian way and walk in it. But today a time element has entered, for we see that we must choose now between Christianity or disaster. The events of current history are forcing the choice. The Atomic bomb, and the possibility of the Hydrogen bomb, has helped to bring about this renewed sense of urgency regarding the gospel of Christ. It is an historical fact that there have been flourishing societies, with developed agricul-

ture, art and technology, that have died. People are asking, "Will our society go as did the Roman and Greek?"

3. Another sign of a ripe harvest is the renewed awareness that the church and Christianity are tied together. Not long ago (even in some cases today) it was thought that being a Christian had no real relationship to being a churchman. If you asked what it meant to be a Christian you would get such answers as: Loyalty to ethical ideals; Personal trust in God; Being disciples of Christ; Individually walking in the fear of the Lord; Devotion to the Bible. In the answer the word "church" would not be found. Says Dr. Trueblood, "Once there were wiseacres who raised a feeble laugh by saying they believed in Christianity, but not in Churchianity, but their humor has lost its effectiveness because it is now so severely dated." (p. 36) Charles Clayton Morrison gave the Lyman Beecher Lectures at Yale University in 1939 on "What is Christianity?" His answer was that it is ongoing divine society, the Church. These lectures were published in a book of 318 pages in 1940. There is a renewed realization that if we lose the church we lose Christianity; that Christianity in the world is not, will not be, any stronger than the church. How the church needs laborers to bring people into its fold!

III. God is calling you and me to be reapers in His harvest.
A. Where are we to go?

1. Jesus said to the twelve, as He sent them out, "Do not go among the gentiles, and do not enter a Samaritan town; but rather go to the lost sheep of the house of Israel." (Matt. 10: 5, 6) We too, are first to go to the lost sheep of the house of the United States of America; yes, of our own local communities, of our associates. We are told of a Chicago pastor visiting a parishioner in a fashionable suburb. The lady expressed intense interest in Oriental missions and of her hope to do some great service there. The pastor interrupted, asked name of little boy playing with his wagon next door. Embarrassed, the lady said she did not know, though he lived there three years. There can be little honest and loving interest in the Chinese when there is no interest in "the little boy next door". How about the boys and girls on our street who are not actively interested in the church? Are there adults in our neighborhood who show little or no interest in the church? One minister reports that a real estate man, using his business contacts, won seven families to his church in three years; and of a housewife, who through her social contacts, won three families in a like period.

2. We too, are to go to "the uttermost parts of the world". While "religion begins at home", it does not end there. We sin greatly if we center on building up our own particular church and forget the church universal. What the church needs is a real missionary spirit; a spirit that moves churchmen to be "reapers, here and everywhere".

B. What can we do?

1. We can pray—for our missionaries at home and abroad, for young persons to volunteer to be missionaries, for opportunities to bring others into our own church and for christian tact in doing this Godly task.

2. We can, like the twelve, go forth. Be on the alert to win someone for the church; often opportunity knocks on our door and we do not even open it. We can work in the church to make our church fellowship winsome, attractive and friendly. We can say a tactful word for Christ. We can do a service in the name of Christ. People are attracted to the church and driven from it by what churchmen say and do.

3. We can give money toward the support of the church. When church officials speak of giving money to the church we should not think of it as a "plea" but as a presentation of an opportunity for service. Says Dr. Harris Franklin Rall, "Money is stored-up human power." Some people seem to think that because the church deals with moral and spiritual things it does not need money. Well, it isn't so! Too, let us remember that the church cannot do the same amount of work today with the same amount of money that was given a few years back. Just as it costs more to "run our household" so it costs more to run the church. We serve the church, enable it to do its work, by the money we lay upon its altar; and the greater the amount the greater our service. We can—as Christians, we can do no less—be laborers for God through our money; in the work of our own local church and the work of the church throughout the world.

IV. When Jesus looked unpon the crowds, "He had compassion for them", because they were harassed and helpless, like sheep without a shepherd. There are crowds today, hosts of persons, who are harassed and helpless because they have no shepherd. Do we see them, and seeing them do we have compassion for them? And Jesus said to His disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of harvest to send out laborers into His harvest." Do we hear the counsel and admonition of the Christ? Our actions will show whether or not we have "ears to hear."

FOR THEY SAW A STAR

A sermon outline for Christmas or Epiphany

By Reverend LeRoy Hess, minister, Upper Ridgewood Community Church, Ridgewood, N. J.

I. In Matthew 2: 9, 10 we read, "And lo, the star which they saw in the East, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy."

A. The story of the Wisemen following the guidance of a star unto the Christ Child is of great beautiy and meaning. John Finley, in his poem "The Three Wise Men" has one making his journey from a "sandy plain" in Mesopotamia, another

"from Persia's table-land
That lies beyond the Syrian dawn",

another from

" 'mid mountains heav'nward piled'

From afar, and from different areas they came to the Christ.

B. Is there a star that will lead us today to the Christ if we follow its light, regardless of who we are or from whence we come? Yes! And there is more than one such star. Where are these stars? They shine in the skies of our own souls. Any person, who follows the light of these stars, will be led to the Christ. Let us think about three such stars.

II. There is the star "I ought".

A. Its ray is called the light of "conscience".

1. We are aware of its guidance in everyday life. The store clerk gives the customer too much change, the "I ought" within the purchaser says, "give back the 'too much' ". Someone is in need, the "I ought" in us says, "Lend a hand." Someone is lonely, and the "still small voice within" says "be a friend". We have uttered an unkind word and there's the inner urge to ask for forgiveness.
   a. Yes, there is the "inner urge" to treat others as we would like to be treated, to act in a brotherly manner. How are we to do this? Our search will lead us to the Christ, the world's Supreme Teacher and Example in the ways of brotherliness.

2. We are aware of the guidance of this "star" in our thoughtful moments. Deep within us is the urge, "I ought to know my Maker". How are we creatures to know our Creator? Jesus gives us the answer, "I and the Father are one." (John 10:30)

"He who hath seen Me hath seen the Father." (John 14:9) In our quest to know God we are led to the Christ.

B. The light from the star "I ought" is also called "the moral imperative"; the inner compulsion to do what is right. But, though I feel deeply that I ought to do what is right, how am I going to know what is right? How can I find the ethical standards which will guide me in the "path of righteousness"? It is said that Lincoln Steffens, the famed reporter, became convinced in early manhood that the world's greatest need was a good set of ethics. He examined the ethics of business and professional codes and found them wanting. In his world travels he examined the ethics of Buddhism, Hinduism, Mohammedanism, Confucianism and other great religions and could not find what he was looking for. Being disappointed, he writes, "one night, I sat myself in a chair, put my feet up on a table, and read the New Testament through." After that evening he went about saying that if anyone wanted to discover a set of ethics which would set the world right, if followed, he should do what he did that night. Yes, if anyone goes on a search for the world's best ethic, his search will lead him to the Christ.

III. Another star in the sky of our souls is "Desire for truth, beauty and goodness."

A. All persons, who have any sense of the realities of life, disdain falsehood and seek truth.

1. If we search for truths in the fields of chemistry, biology and mathematics, we may not find Christ, for He is not found in material things. Yet, it should not be forgotten that the mystery of material things has led some people to God, thence to the Christ.

2. In every right minded person there is a desire for truth about life. In this search it is helpful to read philosophers like Kant, Leibnitz and Spinoza; poets like Tennyson, Shakespeare and Browning; prose writers like Emerson, Dickens and Voltaire; and the acts of men as recorded by historians. But these writings will leave us unsatisfied. Only as we turn to Him who said, "I am the truth" (John 14: 6), will be satisfied. Jesus, as does no one else, gives us the truth about life.

B. All persons, who are at all sensitive to the finer things of life, love beauty and seek it.

1. Our spirits are lifted when we cast our eyes on great paintings and the wonders of nature; when we listen to beautiful music.

2. But the greatest and most inspiring kind of beauty is the beauty of character. We desire to behold the world's most beautiful character. Such a desire leads us to the Christ, for none can surpass Him in beauty of character.

C. All persons, who are morally sensitive, desire goodness.

I. It is helpful to have the "laws for good living" before us; such as the Ten Commandments and the Beatitudes.

2. It is helpful to admire noble characters such as Savonarola and Abraham Lincoln; they give us inspiration and guidance for noble living.

3. But we want to see perfect goodness acted out on the stage of life; a goodness without flaws; an example we can trust at all points. This desire leads us to the Christ, the Perfect One, the incarnation of the ways of God.

IV. Another star that shines in the skies of our souls may be called, "Yearning for a mission in life."

A. Everyone, who is at all aware of the divine that is in him, wants to feel that he has a "real mission in life"; to live a useful and praiseworthy life; to feel guided by a dynamic purpose.

1. Our "purpose in life" cannot be self-centered and be satisfying. Happiness cannot be found by centering our attention on ourselves; the self becomes boring to the self; to live within the walls of self-interest is to live a "smothered life" because we cannot breathe the free air of "love for one another".

2. One must have a sense of mission, a feeling that he is contributing to the welfare of the world, to be healthy-minded. One must lose himself in something greater than himself to find himself. These are laws of life, revealed by the experiences of men.

B. The life of Roland Hayes, the great Negro singer, illustrates the importance of a "sense of mission" and where the search for it leads.

1. His parents were former slaves. When he was five his father died. When he was twelve his mother decided that her three sons should have an education and moved to Chattanooga. There he sang in a church choir. Arthur Calhoun, an educated Negro musician, heard him and invited him to his home and played on the phonograph recordings of Caruso and Melba Mr. Hayes says, "That night I was born again. I had a sudden and startling revelation. It was like a religious conversion." He had heard for the first time great singing. He felt a "sense

of mission"—to help his race give a mighty contribution to mankind, to serve his race and all people through music.

2. This "sense of mission" did two things:

   a. It spurred him on to achieve great success. He worked his way through college and worked to pay for singing lessons. Overcoming many obstacles he hired the great hall of the Symphony Orchestra of Boston to give his first big concert; on an old typewriter he wrote over 2,000 invitations.

   b. It guided him over rough spots, such as one of his experiences on his first European singing tour. It was a short time after World War I (in 1924) and a concert was scheduled in Berlin. France was occupying the Rhine and policing it with Negro troops. German feeling was running high. The American Consul in Prague received several letters protesting Mr. Hayes singing in Berlin, such as, "was an American Negro going to insult the great German musicians by singing plantation songs from the cotton fields of America; and in Beethoven Hall, too?" The American Consul advised him not to go on to Berlin. In Berlin, he rode in a closed taxi to Beethoven Hall. It was packed; hundreds were standing. At 8:00 P. M. Roland Hayes walked out on the stage "greeted by a barrage of hisses, full of hatred." Mr. Hayes writes, "I had never had that experience before. But I remembered my mission. I did what I have always done at the beginning of a concert . . . I stood there with hands clasped before me, praying; praying that Roland Hayes might entirely be blotted out of the picture; that the people sitting there might feel only the spirit of God flowing through melody and rhythm; that racial and national prejudices might be forgotten. . . . Usually when I do that sincerely, the audience instinctively feels what is happening as I commune with my Father. But that was the hardest audience I ever faced. However, as I stood there, I had no doubts. I stepped to the curve of the piano, stood with my head up and eyes closed, letting the Spirit do its work, waiting for that hissing to die down. Two minutes, three, four, five, on into an interminable ten minutes, those hisses continued. I waited for silence. Would it ever come! Ten minutes passed, abruptly, the hissing and stamping stopped. Without turning my head I asked my accompanist to play Schubert's 'Thou Art My Peace'. It begins softly, almost with a whisper. As the clear notes of that song floated out over the crowd a silence fell on them." . . . . "It was not a personal victory. It was a victory of a Power which worked through me and won that audience.

I had nothing to do with it. I was allowing myself to be used by a Power which is greater than I am, and it subdued the hatred of that audience."

C. We too, need a sense of mission to carry us forward; to help us over the rough spots of life.

1. As we follow the light from this inner urge for a "mission in life" we will surely be led to Him who said, "I am the way. I am the life. (John 14:6) Take my yoke upon you, and learn of me, . . . for you will find rest for your souls". (Matthew 11:29)

V. As the Wisemen of old followed the guidance of a star and found the Christ, so will we if we follow the light of the stars that shine in the sky of our own souls. And finding Him, we too, will offer unto Him gifts; we will lay before Him our faith, our hope, our love. For when we have found Him we have found a Savior.

Lillian Smith, author of Clayton, Georgia, was granted the Southern Author's Award for 1949 because of her novel, "Killers of the Dream" cited as the most outstanding book about the South by a Southerner.

After thirty years as executive secretary of the American Missionary Association (Congregational-Christian Churches) the Reverend Fred L. Brownlee retired this past summer. His service extended through the 100th anniversary of the Association in 1946, at which time his book "New Day Ascending", a centennial history of the A. M. A. was published.

from the Interracial News Service

THE WORLD TODAY

ZION'S PUBLIC RELATION DEPARTMENT,

Rev. B. T. Medford, Pastor,
Oak Street A. M. E. Zion Church,
Petersburg, Virginia.

The effectiveness of the total ministry of the A. M. E. Zion Church is suffering greatly because of our lack of a well-organized Public Relations Department. It is not surprising to learn that much of the influence that Zion exerts in national and world movements is never known. And it is not always the fault of the constituency of Zion when it fails to talk about and publicise such. The truth is that we are not informed.

The editors of our publications do as well as could be expected of them in keeping Zion informed; but they fail to provide a complete picture of what the A. M. E. Zion Church stands for and to expound her policies on the many social, political and religious issues and our church pronouncements in this regard. The task of Public Relations is not one for The Star, The Seer or the Quarterly Review. Public Relations is a field all by itself.

We regret that it was necessary to almost "close" our Public Relation Department. At the outset, our former Director of the Department had too big a job, and was not too acquainted with this newly opened field for churches. It appears that we are not aware of the fact that what the world thinks of Zion depends largely upon the efficiency of a well-geared Public Relation Department. It ought to be opened and made to function with a full-time Director on the job.

The 25th Anniversaries of four of our Bishops which were celebrated in various ways some years ago should have had world-wide publicity, such as would fix something definite of the labor, the philosophies of life and religion that wide experience has helped these Bishops to develop. The meetings of our General bodies should not be held "in a corner". What we do in these meetings ought to be the thing emphasized rather than the "frills" which are of no importance. If our church is to expand and stamp its significance upon the world, as is the dream of every loyal Zionite, we cannot and must not neglect this vital field in implementing that growth and expansion.

There are many young men in the church with ambition and training along that line, and who desire to serve Zion in that sphere. We remember that not all the young ministers in Zion are potentially outstanding preachers, pastors and church builders. Many have other talents to offer the kingdom of God and our Zion. Our church makes a mistake when it waits for a young minister to "make brick without straw" before it utilizes and channels the

real talent and interest of that young man. For too many years Zion has labored under an "old man" psychology, almost exclusively; thus it has lost a good bit of the vision and consecration of youth.

This is a day when Zion must step forward and take the lead in opening up new areas of influence and activity so that the nation and the world will know and feel the impact of the labor and thought of our Zion as it strives to build the kingdom of God among men.

UNIVERSAL BIBLE SUNDAY

Many of the churches of the A. M. E. Zion Church will observe Universal Bible Sunday on Sunday, December 10. This annual observance, sponsored by the American Bible Society, falls midway between Thanksgiving and Christmas. This is the period during which millions of Bible readers throughout the world join in using a selected daily list of Scripture passages suggested by the Bible Society. For years many of our church people have been following this annual reading program.

Universal Bible Sunday is recognized as an important observance in the life of the Church and is listed in the calendar of religious celebrations. The theme selected this year is "The Bible—A Light and Guide." An attractive two-color poster painted by the well-known artist, Robert A. Graef, illustrating the theme, will be on display in the churches. Specially prepared church bulletins will be distributed at the services.

NEGRO LEADERS SUPPORTING THE CRUSADE FOR FREEDOM

New York, September 8—Top Negro leaders in a variety of fields have joined with other prominent Americans to make the Crusade For Freedom a convincing demonstration to the world of American solidarity against Communist aggression abroad, according to Gen. Lucius D. Clay, the Crusade's national chairman.

General Clay, who was military governor of Germany during the Berlin airlift, announced today that the following are serving as members of the Crusade's National Council: Dr. Dorothy B. Ferebee, president of the National Council of Negro Women; Lester Granger, executive director of the National Urban League; Jackie Robinson, baseball star; Bishop William J. Walls, Second Episcopal District A. M. E. Zion Church, Chicago; and Dr. Charles S. Johnson, president of Fisk University.

The Crusade For Freedom was launched throughout the country by General Dwight D. Eisenhower in a radio address carried on all networks on Labor Day. Its objectives are: 1) to secure the signatures of millions of men, women and children on the Freedom Scroll, proclaiming belief in the cause of human freedom; 2) to give those signing the Scroll an op-

portunity to back up their signatures with contributions to expand Radio Free Europe. This is the non-government "freedom station" in Western Germany which answers Communist lies through daily broadcasts to Iron Curtain countries.

The symbol of the Crusade is the Freedom Bell which was cast on July 27, 1950, at the Bell Foundry of Gillett and Johnson, Croydon, England, with Ambassador Lewis O. Douglas in attendance. Designed by Walter Dorwin Teague, one of America's leading designers, the Freedom Bell is larger than London's famed Big Ben. It stands nine feet high, weighs 10 tons and measures 98 inches in diameter across the lip. With its mounting, which includes a specially designed electrical mechanism to swing it, the Bell stands 12 feet high and weighs twenty tons.

On the body of the Bell in bas relief are five figures representing the major races of man, each figure standing with arms outstretched. The joining hands hold torches symbolizing freedom. Above the figures is a circle of laurel leaves denoting peace. Around the Bell's rim is the inscription: "THAT THIS WORLD, UNDER GOD, SHALL HAVE A NEW BIRTH OF FREEDOM," a paraphrase of Lincoln's words at Gettysburg.

Now in New York City, the Freedom Bell will soon leave to tour the U. S. for Crusade rallies in major cities. Going west the Freedom Bell will make stops at Pittsburgh, Cleveland, Detroit, Chicago, St. Louis, Kansas City, Denver, Ogden and Salt Lake City. Returning it will visit Los Angeles, Phoenix, Dallas, New Orleans, Birmingham, Atlanta, Charlotte, Richmond, Washington, Baltimore and Philadelphia.

Dedication of the Freedom Bell will take place on United Nations' Day October 24, in Berlin in the presence of world church leaders. The first peal of the Freedom Bell will be carried by radio to all the free peoples of the earth and will be a signal for church, school and city bells to ring out simultaneously throughout Western Europe and in this country.

The Crusade For Freedom is sponsored by the National Committee for a Free Europe, on whose board are such outstanding Americans as General Eisenhower, James A. Farley, Charles P. Taft, U. S. Senator Herbert H. Lehman, Harry A. Bullis and many others. This committee operates Radio Free Europe, the "freedom station" in Western Germany which daily pierces the Iron Curtain, pitting the truth of freedom against Communist lies and bringing a message of hope and encouragement to the enslaved peoples of Eastern Europe.

Crusade Headquarters are in the Empire State Building, New York 1, N. Y.

EDITORIALS

THE MINISTER'S ORPHANS

In our last General Conference we saw the fruition of our decade-long dream for an adequate pension plan. To us that is merely the beginning of our planning. No minister can neglect the problem of the proper care of ministerial widows and orphans. We acknowledge that more is being done today than ever before because of a more adequate budget, but we all must know this is not enough.

The editor, however, wishes to call attention to a matter in his estimation, more pressing than any connected with the pension and relief situation—that of the proper education of the deceased minister's children.

The editor faces this problem out of his own experience, for three years before he had completed his high school work he was deprived of a father's support. He is keenly aware that his mother's intense loyalty to the church during the years of neglect which followed,—neglect in so far as his denomination was concerned—is responsible for his remaining in and with the church. The fact that an educational board or trust took care of his college expense, never erased the "wondering why" which observations while at Livingstone College merely intensified. For example, children of bishops, church officers commanding far better salaries than our father, Daniel Francis Bradley ever was privileged to receive—were aided by Annual Conferences—even though we concede the aid may have been pressurized.

It appears to us that the future of the orphans of our ministry must be safeguarded. Leaving it to chance or the sympathy of friends is not only unchristian but disastrous.

The editor proposes that some funds either from our missionary efforts, home missions or contingent fund should provide for scholarships for these children at Livingstone College. The matter is of immediate urgency.

CAN WE ACHIEVE UNITY

When the General Conference meets in Boston in 1952 the Zion Church may have reached the point where we will be keenly aware of a limited or dated future. Sincerely, we hope that in this respect we are merely misinterpreting existing facts. But the danger of fears being well founded is too eminent for ordinary comfort. We humbly believe that our only way of salvation lies by way of a sacrificial unity.

We are impoverished because of a lack of unity. While it is necessary that we jealously guard the *charge to keep,* unless we remain sensitive to the

total advancement of the Communion, safe areas we now possess will become weakened and shells of their former greatness. Our chief pastors can not afford to allow dissension to become rife, favoring individual personalities. There is and never has been, here in America, laws compelling church membership. Neither is there a restraint against transfer of membership. Unless we are willing to hear our complaints, our ills, we must become reconciled to a shrinking church and abandoned buildings.

The vast danger existent where our temporal economy is concerened stands little revealed, shadowed by the straining efforts of situation after situation. Without the urgent resource of consecrated giving a result of early training, one is fearful of the day when the frontline begins to show the effects of the tremendous pressure against it. Any observer, no matter from where he hails, realizes a minor unfavorable change in our nation's economic front may force us to face a disastrous financial future.

The possible impending weakening of our financial structure forces a reviewing of the whole policy of the church. The matter of home missions is merely one of the many we should face courageously. It is not a circumstance to be approached on a small scale. We are aware of our own limitations and our thinking, yet these self same limitations should make it imperative that we channel our resources to secure the maximum good. Smallness of belief or purpose will merely intensify the difficulties of our situation.

It is imperative that the Official family of the Church see the urgency of our home mission situation. We would therefore urge their reviewing our program at the earliest moment. It is suggested that this be done just prior to the Bishop's meeting in Philadelphia.

The editor of the Review urges a careful consideration of the following:

That the W. H. and F. M. S. be requested to continue giving to Home Missions the minimum of $12,000 as this organization is doing at the present.

That the W. H. and F. M. S. be urged to set aside a minimum of $7,000 a year, the said amount to be concentrated in one situation per year for the next four years, this amount to be supplemented by the regular appropriations of the Church Extension Department. That the official family decide the situations which shall occupy our efforts for the next four years in order that the greatest good to the denomination can be realized.

We recognize the radical nature of these proposals but to our way of thinking the signs of the times call for drastic action. We can ignore them and gradually lessen our effectiveness or stifle personal desires and meet our challenges on a common front with a common purpose.

THE LOST COLONY

Many of us will recall from our histories the story of the Lost Colony on Roanoke Island off the coast of North Carolina. Several years ago we were privileged to witness a play based on this moving event in our colonial history. Graphically told and enacted were the events portraying the establishment of the English Colony—its first hardships and the fateful decision of the captain and leader of the group to return to England for supplies. On his return after an enforced delay all that could be found of the colony and its settlers was a crude word carved on a tree. The people had completely vanished leaving not one single trace.

We were reminded of a parallel situation regarding the church in Houston, Texas. A young man, born and reared in a Zion Methodist home and Zion Methodist community moved to Houston and became an active member of that church and eventually Superintendent of its Sunday School. After several years labor he left to attend school in one of the Texas Colleges. When he returned four years later the church had disappeared—the building was occupied by strangers, the members had vanished. Frustrated, heartsick, and bitter he joined another denomination. Last night I heard him preach. Today he is pastor of another church, in another denomination in Houston.

We talk of conserving our youth, the lack of ministers, the falling away from the church but—we fail to keep that which we have "against that day". Few of us will deny the fact that the crisis facing us is at least two-fold. The urgency of a trained leadership is to be found on every hand. The insincerity of our interest in adequate leadership is likewise apparent. We are in no way using to the best advantage the potential we have. Until we correct this situation we can but expect retrogression. The second crisis is that of a shrinking membership, partially occasioned by the slowness of a rural denomination in following population trends towards urban centers. In instances we can be rightly accused of neglect where urban churches have existed. Where the total blame lies may be hard to state, but without doubt we must all face the fact that the absence of keen analysis and foresight—the ignoring of a need for long range planning on the denominational level, occasions difficult and concerning days ahead.

THERE WILL NOT BE MUCH WAITING

On two occasions within one week individuals in unrelated parts of the South commented on the rise and influence of the new (young) Negro. In every instance it was agreed that certainly conditions are better but still not good enough. Improved circumstances in almost every case could be attributed to these three basic factors.

I *Education Advantages are having their effect*

From an unlettered and illiterate parenthood has sprung a new class of Negroes—studious, serious-minded, determined and realistic. Whether those who fought for educational opportunities through our church related schools looked forward with this in mind is certainly not hard to assume. Education was the key, so in the overwhelming instances where the state and local government denied this right; churches, all negro and white as well, placed this need high on their missionary lists. Today, when state institutions are forging ahead let us know that the impetus for this movement stemmed from church insistence and would not now be except for the leadership and support of the church trained men and women.

When a man or woman knows that which is not a luxury but a basic need, it became increasingly hard to deny that need. All over the South Negroes have been systematically robbed of their rightful heritage—a good school system. One by one these *robbings* are being exposed and correction is being forced.

The editor has seen instances of this thievery as well as instances where corrective measures have been taken. This is *not* supposition.

II *The Courageous Few*

Recently we heard the account of the Texan who reached the place where he realized that life was not worth very much without the genuine opportunity to live and breathe. He used the language that all men of Texas understand. If it had to be backed up with courage—he possessed that—if courage needed a gun—the gun too, existed. There is little doubt that he knew as all of us know, dying in Germany or France or the Pacific is glorious, but it doesn't change the dastardly habits of American civilization and race prejudice.

The A. M. E. Zion Church considers itself as patriotic as any organization or group within our country—yet we are sincerely aware that we cannot live as a "cringing" church. To do so would bring our own destruction and hasten that of the nation we love. We want nothing to do with selfish motives and the destruction of moral possibilities in people. We assert that there is but one way—the right—and one interpretation of the gospel we are supposed to preach.

We are not alone in these beliefs and because we are not—conditions in the South are better.

III *The New Negro*

You cannot take a man to the outposts of the world in behalf of your own protection and blindfold him. The new Negro returned—(many, however, will never again see America) bringing his battle scars, his medals won in tasks

"beyond the call of duty" and the visions of that which his eyes had seen.

The daily proximity of death brings its own recklessness and after all, there might be a deeper dream realized here than on a foreign battlefield. Some one has to be mighty foolish to believe men willingly die for a country who says to the Mexican—"you are better than the Negro"; to the South American—"you are better"; to the Japanese, the Italian, the German—"you are better; but you do not have to fight for these privileges we offer you—in fact, you can oppose and attempt to stifle them—we will conscript the blacks to protect you and us".

America, they won't wait much longer

"I don't know anything about Communism," a young Negro said to me on a Southern Pacific train, recently. "I like this government of ours—but I can't take the statement of the white folks that everyone is better than me—yet I've got to fight for them."

Perhaps, when you class human beings as cattle you can underestimate your own weaknesses. But today the man in the street, the new Negro *is not* happy about our determination to take our time. A nod from the Vice President to Negroes in a Senate gallery helps but somebody had better get realistic about conditions a stone's throw from Blair or the White House. Some one needs to begin with taxi service at the Union Station and not desist until the smallest hamlet recognizes its responsibility.

LOOKING AHEAD IN BOOKS

THE CHURCH AND CONTEMPORARY CHANGES

by G. Bromley Oxnam

The Author: Bishop Oxnam is at present secretary of the Council of Bishops of the Methodist Church and one of the presidents of the World Council of Churches. He is also Chairman of the Advisory Committee of the Federal Council of the Churches of Christ in America.

The Book: Change is inevitable. This important book does not consider the expectancy of change as compared with the expectancy of continuity. It is concerned rather with the nature of changes. Is it to be the change of consent or the change of coercion? Change is caused by many factors, among them the impact of technology and the yearning of the common people for abundant life. The latter factor, writes Bishop Oxnam, has become dynamic because the people are now convinced that such life is possible and that only greed stands between them and their dream. The church is asked, Can the necessities of technology and of brotherhood be reconciled?

The basic issues, he affirms, are power and justice. Power must be

brought under democratic control, and justice established by the democratic process. The church must distinguish between the spent forces about to relinquish power and the dynamic forces about to assume power. It is witnessing the passing of an old society and the coming of a new as surely as the church of pre-democratic Europe watched the passing of feudalism. Is it possible to develop a synthesis in which the creative initiative that flowed from individualism may be conserved, and the benefits that lie in collective endeavor appropriated? Is there a planning that enslaves, and also a planning that liberates?

Civil liberties are not conferred by the state. They are merely confirmed by the state. Freedom is an inherent, an inalienable right. Religious liberty is fundamental.

The church, Bishop Oxnam asserts, must develop grand strategy for world crisis. It must heal its divisions, regain touch with reality, discover a way to witness, work and worship together, to the end that its common faith may become a common purpose and eventuate in a common act.

Probable price $2.50

PAUL AND HIS INTERPRETERS

A Critical History

by Albert Schweitzer

The Author: Here is another glowing example of the genius of an amazing humanist who is known with justice as "one of the greatest of living Christians."

The Book: At last available for the general reader, this important study forms the continuation of Dr. Schweitzer's *The Quest of the Historical Jesus.* In the earlier book, the author contended that Jesus was not merely a kindly teacher, humanitarian and prophet, but was one who felt that He was heralding the end of an age, after which would come the kingdom of God. This view of Jesus places Him theologically in the main stream of contemporary Jewish thought. How then did the Gospel, which was originally purely Jewish in outlook, assume a Greek form and content?

The figure of Paul looms all-important in this tradition. Dr. Schweitzer believes firmly that the Apostle did not Hellenize Christianity. But he demonstrates, by a close survey of previous interpreters, how the doctrinal system of Paul arose from the life and teaching of Jesus and the Jewish community, and how the early Greek theology evolved from Paulism.

When *The Quest* was reissued recently, *The Saturday Review* said of it, "A fine example of critical exposition. It is a mystery story on the highest possible level . . . . "

Probable price $3.50

SAGEBRUSH CIRCUIT

by Kendrick Strong

The Author: Dr. Strong is now Pastor of the First Congregational Church, Oshkosh, Wisconsin.

The Book: Sagebrush Circuit is the record of an actual ten months' adventure in a western parish. Kendrick Strong arrived in Royden in 1934, thinking of his assignment as a summer job, but decided to stay on through the winter and to enlist the help of his younger brother.

So these two young men, aged twenty-three and nineteen respectively, set out to evangelize some three thousand miles of sheep and cattle territory where the ranch population averaged one and one-half persons per square mile. They set up bachelor quarters in the summer kitchen of the tumble-down church building, did their own cooking, chopped their own wood and tried their best to keep from freezing.

Mr. Strong relates their adventures with humor and modesty. The two young men began a program which ran from preaching to roller-skating, from teaching to rabbit hunting. They were attempting a herculean task and they spared no pains to bring community spirit and real Christianity to their parish. The harshness of ranch life during the drought years is reflected in the story. And the presence in the community of the two girl evangelists, with whom the author does not see eye to eye, adds color and zest, conflict and humor to the winter's activities.

Sagebrush Circuit presents an authentic close-up of life in one of our remoter areas where the old frontier is still a physical, social, economic and moral reality. The record has been kept accurate by means of reports to denominational headquarters and by the extensive journal faithfully kept by the author's brother.

Probable price $3.00

HOW LOVE GROWS IN MARRIAGE

by Leland Foster Wood

The Author: Leland Foster Wood is the author of "Harmony in Marriage" and of "Pastoral Counseling in Family Relationships."

The Book: Dr. Wood is Secretary of the Commission on Marriage and the Home of the Federal Council of Churches. The present book springs from his wide experience in personal counseling especially in the field of marriage relationships. The marriages presented in this book are real marriages. The persons are known to the author. And although he alters such details and names as are necessary to prevent identification, the problems are faithfully presented.

Consequently in this book we read of real people with very real problems

to solve. The chapters are actual case histories showing how difficulties are met intelligently so that the family unit is brought together and happiness is achieved.

How Love Grows in Marriage is written with warmth and understanding and many of the situations will make the reader exclaim: "Why that might have happened in our house." George for instance, wants to go fishing, Em wants to do her fancy work, so nobody wants to clean the cellar. Helene is very jealous of Dick's mother; Sue feels that her husband is not earning enough; Don is cross to the baby. All these homely details have happened to a thousand people but they are the type of friction which makes marriages go wrong.

Dr. Wood steers people into thinking out their own troubles and solving their own problems. He does not attempt to dictate but he does make his reader realize that marriage can either give zest to all life's experiences or else cause untold suffering.

Without being at all puritanical, the tone of this book is definitely religious. It will help people to understand that the happiest and most stable marriage is built upon the security which the thought of God can give.

Probable price $2.50

THE RISE OF CHRISTIAN EDUCATION
by Lewis J. Sherrill

The Author: Dr. Sherril, Dean and Professor of Religious Education at the Louisville Presbyterian Seminary, Louisville, Kentucky.

The Book: We are glad to announce that this book, which has been temporarily out of print is again available. From its earliest Hebrew origins Dr. Sherrill carries the history of Christian education, through more than thirty centuries, down to the time of the European Renaissance. The book offers a stimulating philosophy for Christian education, today and tomorrows.

Price $3.50

THE ORIGINS OF THE NEW TESTAMENT
by Alfred Loisy

The Author: The late Alfred Loisy was Professor of the History of Religion in the College de France from 1909 to 1932. He was one of the world's great scholars in the field of the New Testament. His previous works include "The Birth of the Christian Religion".

The Book: This new study is designed to show that the literary history of the New Testament books, during the century before their canonization about 170 A. D., conforms to the growth of the Christian belief during the

same period. According to Mr. Loisy, the story of the earthly life and teachings of Jesus saved the Christian movement at a time when the non-occurrence of the expected Reign of God was threatening it with collapse. The author thus reverses the perspective in which the story of Christian Origins is traditionally told, supporting his view by a complete examination of the New Testament books. $3.50

IN AUDIO-VISUAL AIDS

HOLLYWOOD, Sept. 26—A capacity audience of approximately 600 ministers and laymen witnessed the premiere showing of four new Cathedral Films pictures last night at the famous Walt Disney Studios.

The discriminating audience applauded an inspiring missionary film, an unusual picture on stewardship and two new episodes in the series on the "Life of St. Paul."

Entitled "In the Footsteps of the Witchdoctor", the first film told the true-life story of a native of Africa, where the picture was photographed. The native is Mboola, whose mother braved the superstition incited by the powerful witchdoctor to take the youth to a Christian mission when he became ill.

Seeking to capture a film story that would convey to the viewer the hopes and fears of the little-understood natives, the cast and production crew of "Witchdoctor" started each day's "shooting" with a prayer for God's guidance—as has been Cathedral's practice with each production whether "shot" in Hollywood or elsewhere "on location".

The obvious sincerity of the drama and its warm understanding seem an answer to prayer.

Again seeking a greater degree of realism than a sound stage could provide Cathedral went to a small Pennsylvania village to make "For Good or Evil," a dramatic film lesson about money.

Cameras went into the streets, homes, church, bank, hospital and farms of Arendtsville and, while major roles are played by professionals, all others in the cast are among the town's 300 residents.

Using a forthright approach to the "touchy" subject, "For Good or Evil" tells the story of "Three Musketeers"—everyday sort of people—and their various attitudes toward money. A tender love story also unfolds as an important part of the plot, which reaches an exciting climax—and a happy ending.

Two new episodes in the colorful and highly dramatic life of St. Paul also were lauded enthusiastically by the "first nighters."

Dissension in the early church over the question "Did Christ open the

door to the Gentiles, too?" is expounded in "Second Missionary Journey," Episode Number 8 in the series.

Later, through the call from Macedonia to "come over and help us," Paul finds Luke, the doctor, who is destined to become the beloved evangelist. The episode ends as Paul and Silas are beaten and jailed for freeing a demented slave girl from evil spirits.

"Visit to Corinth" is Episode Number 9 in the series, telling the story of imprisonment of Paul and Silas, their opportunity to escape when an earthquake strikes and their answer to the query of a grateful jailer: "What must I do to be saved?"

The film closes with Paul's dramatic escape from a mob as the disciple flees to Athens.

Final three films of the series are in various stages of completion tentatively scheduled for March, 1951.

OUR CHANGING WORLD

A new 16mm sound film *Our Changing World* is now on rental at all Methodist Publishing Houses. In these times when it is so necessary to utilize all aids in clearing up misconceptions the film fills a real and vital need. The film itself is 71 minutes long and is done in color. It is perhaps, the most fascinating film, based on our religious conceptions and scientific knowledge, working together, produced in this revival of motion pictures for church and community use. The film makes a sincere attempt to get across the idea that behind everything is the idea of a supreme being. It carries this idea beyond this step to the awareness that this process not has gone on but is going on today. IT MAY AWAKEN YOUR PEOPLE TO A NEW APPRECIATION OF WORSHIP.

CHURCHES WORK TOGETHER

Viewed at the recent session of the Allegheny Conference at Huntington, West Virginia, was the film Churches Work Together produced by the World Council of Churches. The theme is the world Council Assembly meeting this past summer in Toronto, Canada. It provides a fine opportunity for the revealing of the scope of Protestant Churches at home and abroad. We recommend this film for use in the youth and all adult groups. It may aid in highlighting World Communion Sunday, Reformation Sunday, and the World Day of Prayer.

AGAIN . . . . . PIONEERS

A new release of the young Protestant Film Commission highlights migrant work and the task undertaken by the Home Missions Council. You will want to use it in making your membership aware of home mission work.